

VIA TVTA: THE SAFE WAY:

Leading all Christians, by the
testimonies, and confessions of our best
learned Aduersaries, to the true, anci-
ent, and Catholike faith, now pro-
fessed in the Church of
England.

By HUMFREY LYNDE,
Knight.

IEREMIAH 6.16.
*Stand ye in the waies, and see and aske
for the old paths, &c.*

The third Edition reuised by the Author.

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Gray-Hound. 1629.

VIA TVTA

THE

SAFE WAY

Leading to Christ by the

safe way, and showing the

many perils of the

unsafe way.

By the

author

John W. ...

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LONDON

Printed by ...

and ...

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TO THE
RELIGIOUS
AND WELL AF-
FECTED GEN-
TRY OF THIS
KINGDOME.

IF for no other
cause, yet for
this alone, that
the world may
know, it is no difficult mat-
ter for a meane Lay-man
to prooue the Ancient vi-
sibilitie of the Protestant
profession, I haue attemp-
A 2 ted

The Epistle

ted to send forth this Essay of my poore endeouours in this cause, being thereunto prouoked by a challenge heretofore sent vnto me, by a Jesuite, in these words: (viz.) That Sir Humfrey, or his friends should prooue out of some good Authors, that the Protestant Church was in all ages visible, especially in the ages before Luther.

It is not my profession, I must confesse, to retorne challenges, or publish works of this nature; yet knowing that Truth is iustified of her

Dedatory.

her children; I have presumed as a child of that Mother, to vindicate her cause, and maintaine my owne reputation: and in answere hereunto, I shall present such proofes, as are warranted by Certificate and confession, not onely of the most Orthodox Fathers, but of the Romish Bishops, Doctors, Cardinals, and other moderne Writers in the Romane Church.

It is an vndoubted truth, and subscribed by both parties, that the faith which Christ and his Apostles
A 3 taught

The Epistle

taught in the first age, had
visible professors in all a-
ges, It were therefore suffi-
cient (without any further
recitall of succeeding wit-
nesses) to prooue, that the
now faith of the Church of
England, is that faith,
which was once deliuered
to the Saints by Christ and
his Apostles. But I ra-
ther condescend to meete
the Aduersary vpon his
owne ground, and to deale
with him at the same wea-
pon, which himselfe hath
chosen; wherein on our part
the Ancient Fathers shall
be my Champions, and
his

his owne Romish Bishops,
Doctōrs, Cardinals, and
Schoolemen shall be my Se-
conds, as being Testes
veritatis, witnesses of Gods
truth, professed in our
Church.

Of what strength and
force is truth, shall appeare
by this, that as she extorts
a full and ample testimonie
from her sworne enemies, to
make good the visibility of
our Church; so on the other
side she denyes antiquity
and universality to the
principall Articles of the
new Romane Creed; where-
in she poynts forth that old

and true way. And this is acknowledged on both sides to be *Via tuta*, The safe way. Upon which ground it is likewise lawfull for me, *Talionis lege*, to frame a counterchallenge, by demanding; By what authoritie of Scriptures, and Ancient Fathers, they haue imposed new Articles of Christian beliefe vpon Priests and people? Sure I am, those twelue new coyned Articles, declared by their grand Councell of Trent, and published by Pope Pius the fourth, with streight charge

For they may be reduced to this number: as some haue done. Author of the Preface to *B. Jewels* workes. Doctor *Sharps* Looking-

Dedicatory.

charge to be receiued of all men, vpon perill of Salvation, are so far short from the knowledge of antiquity, that as yet they are scarce vnderstood amongst their owne Disciples for Articles of faith. And their best learned Romanists professe openly, that most of them were vnkowne to former ages.

It is no wonder then, that a blind obedience, and an implicite faith is so much obtruded vpon the ignorant of the Romane Church, when their best learned Doctors are forced to con-

A 5 fesse

glasse for
the Pope,
pag. 272.
(*Extra
quam ne-
mo saluus
esse potest.*)
vide Bullā.

The Epistle

fesse touching the chiefe Articles (wherein they differ from vs) that they can neither subsist by Antiquitie, nor stand with the safety of the beleuer. Neither may it seeme strange, that these men should create new Articles of faith, when as they dare alter and detract from the Commandements of God; witnesse their Decalogue so often published by the Church of Rome (here now prefixed) wherein, not only the second Commandement is left out (as it is usually in their Psalters, and in diuerse of their Cate-

Catechismes) but the fourth Commandement, touching the Sabbath day is changed into these words: Remember to sanctifie the Holy-dayes. But as for these presumptuous innouations or peccadilloes, the recitall of them I account a sufficient refutation. In the meantime, those men, who call for a Catalogue of names of such Protestants, as taught and professed in all ages the 39. Articles of Religion, receiued and maintained by our Church; let them in euery age produce one Ancient and Orthodox Father, who

Who did teach and main-
taine their twelue new Ar-
ticles De fide (which they
command vnder a curse to
be beleued of all men) I say,
let them produce but one in
all ages for 1500. yeeres af-
ter Christ, till the dayes of
Luther, that taught and
beleued all their twelue
Articles De fide, as poynts
of faith; and for that one
good Authors sake, I will
be so liberall, as to acknow-
ledge their professors visible
in all ages; I will say their
Bishops, Cardinals, and
Schoolemen, which haue
witnessed the Antiquity of
our

our doctrine, were mistaken, and ought to be reformed by an Index Expurgatorius; I will testifie, that the Reformed Churches are guilty of Noueltie, and submit my obedience with an implicite faith to the Romane Church.

And, as touching my owne particular, I professe, through the prouocation of a Iesuite, I haue vnwillingly thrust my sickle into other mens haruest; yet I witnesse a true confession before God and man, that I haue neither wilfully, nor wittingly falsified any one
Author,

The Epistle

Author, either in citation, or translation in this Treatise. If any slips have happened (which I doe confesse for want of helpe and opportunity may befall me) let it be shewed me by answer moderately, plainly, and faithfully, and I will ingeniouslie confesse the weakenesse, not of our doctrine, but of my own handling.

So for this time, untill it please God to giue opportunitie to publish some further fruits of my labours in this kind: I heartily desire good interpretation, and favourable

*honourable acceptance of the
beginnings and endeavours
of him, who is,*

At your service
in Christ, and
for his Truth,

H. L.

Book

of the
of the
of the

At

in

for

11



BULLA PII

Quarti super formā

Iuramenti professionis

fidei. Datum Romæ

Anno 1564.

Habetur ad
calcem Con-
cil. Trident.
Edit. Colon.
Ann. 1610
pag. (439)
in 12
An. (1615)
pag. 441.



Postolicas &
ecclesiasticas
traditiones,
reliquasq; e-
iusdem Ecclesiæ obser-
uationes & constitutio-
nes firmissimè admitto,
& amplector. Item sa-
crām Scripturam iuxta
eum sensum, quem tenuit
&

1
& tenet sancta mater
Ecclesia, cuius est iudi-
care de vero sensu; &
interpretatione sacrarum
Scripturarum, admit-
to: nec eam vnquam, nisi
iuxta vnanimem consen-
sum Patrum accipiam,
& interpretabor. Profi-
teor quoque septem esse
verè & propriè sacra-
menta nouæ legis à Iesu
Christo, Domino no-
stro, instituta, atque ad
salutem humani generis,
licet non omnia singulis
necessaria, scilicet Bap-
tismum, Confirmatio-
nem, Eucharistiam, Poe-
nitentiam,

nitentiam, Extremam
unctionem, Ordinem &
Matrimonium. Illaque
gratiam conferre: & ex
his Baptismum, Confir-
mationem, & Ordinem,
sine sacrilegio reiterari
non posse. Receptos
quoque & approbatos
Ecclesiæ Catholicæ ri-
tus, in supradictorum
omnium sacramento-
rum solemnī administra-
tione recipio, & admitto.
Omnia & singula, quæ
de peccato originali, &
de iustificatione in sacro-
sancta Tridentina Syno-
do definita & declarata
fuerunt,

fuerunt, amplector & recipio. Profiteor pariter in Missa offerri Deo verum, proprium, & propitiatorium sacrificiū, pro viuis & defunctis: atque in sanctissimo Eucharistiæ Sacramento esse verè, realitèr, & substantialitèr corpus & sanguinem, vnâ cum anima & diuinitate Domini nostri IESV Christi, fierique conuersionem totius substantiæ panis, in corpus, totius substantiæ vini, in sanguinem: quam conuersionem Catholica Ecclesia transubstantiationem

tiationem appellat. Fa-
teor etiam sub altera tan-
tum specie, totum atque
integrum Christum, ve-
rúmque Sacramentum
sumi. Constanter teneo
purgatorium esse, ani-
máque ibi detentas fide-
lium suffragijs iuuari: Si-
militer & sanctos vnà
cum Christo regnantes,
venerandos, atque inuo-
candos esse, eóque ora-
tiones Deo pro nobis of-
ferre, atque eorum reli-
quias esse venerandas.
Firmíssimè assero, imagi-
nes Christi ac Deiparæ
semper virginis, necnon
alio-

I
aliorum Sanctorum, habendas & retinendas esse: atque eis debitum honorem, ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam Catholicam, & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem & magistrum, agnosco: Romanoque Pontifici, B. Petri, Apostolorum principis, successoris, ac Iesu Christi
sti

1
ſti Vicario veram obedi-
entiam ſpondeo, ac iuro:
Cætera item omnia à ſa-
cris Canonibus, & œcu-
menicis Concilijs, ac
præcipuè à ſacroſancta
Tridentina Synodo tra-
dita, definita, & declara-
ta, indubitanter recipio,
atque profiteor, ſimul-
que contraria omnia, at-
que hæreſes quaſcunque
ab Eccleſia damnatas, &
reiectas, & anathemati-
zatas, ego pariter dam-
no, reiicio & anathema-
tizo: Hanc veram Ca-
tholicam fidem, (extra
quam nemo ſaluus eſſe
poſteſt)

potest) quam in præsenti
sponte profiteor, & ve-
raciter teneo, eandem
integram & inuiolatam,
vsque ad extremum vitæ
spiritum, constantissimè
(Deo adiuuante) retine-
ri & confiteri, atque à
meis subditis, vel illis
quorum cura ad me in
munere meo spectabit,
teneri, doceri, & prædi-
cari, quantum in me erit,
curaturum; Ego idem N.
spondeo, voveo, ac iuro.
Sic me Deus adiuuet, &
hæc sancta Dei Euan-
gelia. Volumus autem,
quod præsentes litteræ,

in

in Cancellaria nostra Apostolica, de more, legantur: Et ut omnibus facilius pateant, in eius Quinterno describantur, ac etiam imprimantur.

Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis & mandati infringere, vel ei ausu temerario contraire. Siquis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac beatorum, Petri & Pauli, Apostolorum eius, se noverit incursurum. Dat. Romæ, apud

B

san-

sanctum Petrum, anno
Incarnationis Domini-
cæ Millesimo Quingen-
tesimo Sexagesimo quar-
to, Idibus Nouem. Pon-
tificatus nostri, Anno
quinto.

Fed. Cardinalis Casius.

Cæ. Glorierius.

The



The new Creed of the CHVRCH of Rome.



HE Apostolike and Ecclesiastical Traditions, & other obseruances and constitutions of the Church doe I firmly admit and embrace.

2 Also the sacred Scripture, according to that

B 2 — sence

This new Creed is added to the Nicene Creed, and prescribed by Pope Pius the Fourth, to be receiued with an oath as the true Catholike faith, which according to the forme of the A-

postles
Creed,
may bee
distingui-
shed into
these 2.
Art.cles.

sense which our holy
Mother the Church hath
holden and doth hold
(whose office it is to iudge
of the true sense and inter-
pretation of holy Scrip-
tures) doe I admit. Neither
will I euer receiue and ex-
pound it but according to
the uniforme consent of the
Fathers.

3 I doe also professe,
that there be truly and pro-
perly seuen Sacraments
of the new Law, instituted
by our Lord Iesus Christ,
and necessary to the salua-
tion of Mankinde, though
all be not necessary for eue-
ry

ryman: that is to say, Baptisme, Confirmation, the Eucharist, Penance, extreme Unction, Order, and Marriage: and that they confer grace, and that among these, Baptisme, Confirmation, and Order cannot be reiterated without sacriledge. Also the receiued and approoued rites of the Catholike Church vsed in the solempne administration of all the aforesaid Sacraments, I receiue and admit.

4 All and euery the things which concerning Originall sinne and Iusti-

B 3

ficati-

fication, were defined and declared in the holy Councell of Trent, I embrace and receiue.

5 Also I confesse that in the Masse is offered to God a true, proper, and propitiatory sacrifice for the quicke and the dead.

6 And that in the holy Eucharist is truly, really, and substantially the body and blood, with the soule and Diuinity of our Lord Iesu Christ: and that there is made a conuersion of the whole substance of the bread into his holy body, and of the whole substance

of

of the wine into his blood;
which conuerſion the Ca-
tholike Church calleth
Transubſtantiation. I
confesse alſo that vnder
one kinde onely, all and
whole Chriſt, and the true
Sacrament is receiued.

7 I doe constantly
hold there is a Purgatorie,
and the ſoules detained
there, are holpen by the ſuf-
frages of the faithfull.

8 And likewise that
the Saints reigning with
Chriſt, are to be worshipped
and prayed vnto. And that
they offer their prayers to
God for vs: and that their

relikes are to be worship-
ped.

9 And most firmly I
avouch, that the Images
of Christ, and the Mother
of God alwaies a Virgin,
and other Saints, are to be
had and retained, and that
to them due honour and ve-
neration is to be given.

10 Also that the pow-
er of Indulgences was left
by Christ in the Church;
and I affirme the vse there-
of to be most wholesome to
Christ's people.

11 That the Holy, Ca-
tholike and Apostolike Ro-
mane Church is the mo-

relikes B ther

ther and mistress of all Churches, I acknowledge: and I vow and sweare true obedience to the Bishop of Rome, the successor of Saint Peter the Prince of the Apostles, and the Vicar of Jesus Christ.

12 And all other things likewise doe I vndoubtedly receiue and confesse, which are deliuered, defined and declared by the sacred Canons, and generall Councils, and especially the holy Councell of Trent: and withall, I condemne, reiect, and accurse all things that are contrary hereunto, and

all heresies what soeuer, con-
demned, reiected, and ac-
cursed by the Church: and
that I will be carefull this
true Catholike faith (out of
the which no man can bee
saued, which at this time I
willingly professe and truly
hold) be constantly (with
Gods helpe) retained and
confessed, whole and inuiol-
late to the last gaspe; and
by those that are under
me, or such as I shall haue
charge ouer in my calling,
holden, taught and preach-
ed, to the uttermost of my
power: I the said N. pro-
mise, vow and sweare, so
God

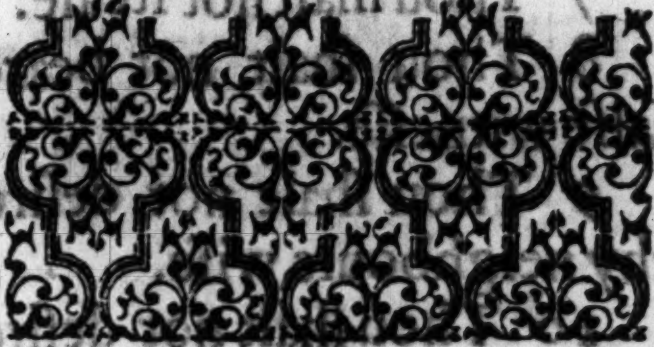
God me helpe, and his holy
Gospells. Our pleasure is, that
these present letters, accor-
ding to custome, be read in
our Apostolike Chancery:
and that they may bee the
more easily known vnto all
men, that they be there co-
pied, and imprinted.

It shall not bee lawfull
therefore for any man to
infringe this our Will and
Commandement, or by au-
dacious boldnesse to con-
trary the same. Which if
any man shall presume to
attempt: let him know,
that he shall incurre the in-
digna-

dignation of Almighty
God, and of Saint Peter
and Saint Paul his blessed
Apostles. Dated at Rome,
in the yeere of the Incar-
nation of our Lord 1564.
Id. Nouem. The 5. yeere
of our Papacy.

Fed. Cardinalis Cælius
Cæf. Gloriorius.

The



*The ten Commande-
ments, as they are pub-
lished by the Church
of Rome:*

I Am thy Lord God.
Thou shalt haue no o-
ther Gods but me.

2 Thou shalt not take the
name of God in vaine.

3 Remember to sanctifie
the holy-dayes.

4 Honour thy father and
mother.

5 Thou shalt not kill.

6 Thou shalt not com-
mit adultery.

7 Thou

In a booke
intituled
*The Christian
doctrine,*
composed
by the re-
uerend Fa-
ther *James
Ledesma*
Priest of
the society
of Iesus:
and prin-
ted permif-
su Superio-
rum, Anno
1609. and
1624.

- 7 Thou shalt not steale.
- 8 Thou shalt not beare
false witness.
- 9 Thou shalt not desire
thy neighbours wife.
- 10 Thou shalt not desire
thy neighbours goods.

ments, as they are sub-
sisted by the Church
of Rome:

In a booke
intituled
The Christi-
an doctrine
compiled
by the re-
uerend Fa-
ther Iames
Bede
Prich of
the society
of Iesus:
and prin-
ted by
W. I. I. I.
I. I. I. I.

I Am thy Lord God.
Thou shalt have no o-
ther Gods but me.
Thou shalt not take the
name of God in vaine.
3 Remember to keep the
holly dayes.
4 Honour thy father and
mother.
5 Thou shalt not kill.
6 Thou shalt not com-
mit adultery.

7 Thou



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swered.

swered.

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Prooning (according to the
Title of the Booke) by the confes-
sion of all sides, that the Prote-
stant Religion is safer, because in
all positive poynts of doctrine,
the Romanists themselves agree
with vs, but in their addition,
they stand single by themselves.

p. 323.

The



The safe Way.



SECT. I.

*The causlesse bitterness of the
Church of Rome against
the Reformed Churches.*



Whereade in the Ecclesiasticall History, when the ancient Christians at *Antioch* fell at variance among themselves: it was thought meet (as *Theodore* relateth) by a fauourable report to allay the

*Theod. Hist.
Eccles. lib. 2.
cap 4.*

the bitternesse of their Contention with these words :
Both parts make one and the same Confession of their faith. For both maintaine the Creed of the Nicene Councell.

Gen. 13.8.

The beautifull and sacred name of Truth, speaks peace to all : and that louely name of Peace, giues that sweet counsell to all Christians, which *Abraham* gaue to *Lot*.
Let there bee no strife betwixt mee and thee, for wee bee brethren.

If the Church of *Rome* had loued Truth and Peace, without doubt the common bond of Christianity, and the Creed, which is the generall Cognizance of our faith, would haue incited them to the like fauourable construction of the Controversies

uerfies of this age; and the rather, because their owne learned Cardinall professeth; That the Apostles neuer propounded, as Common Articles of faith, other things, then the Articles of the Apostles Creed, the ten Commandements, and some few of the Sacraments; because (saith he) these things are simply necessary and profitable for all men, the rest are such as a man may be saued without them.

But this is the nature of the malignant Church (and for that cause the Church of Rome is rightly deciphered by that name) that instead of qualifying the vnquenchable broyles, and intirely preserving the seamelesse garment of Christ, shee termes vs Heretiques, Hell-bounds of Zwinglius, Luthers whelpes,

*Bell. de Ver.
Des, lib. 4. c.
11. Primum
& Nova Se-
cundo.*

*Camp. I. Rat.
Jewel against
Harding pag.
178. & 222.
edit. vls.*

whelpes, Turkish Huguenots, damned persons, and worse then Infidels. Which vnchristian speeches dipt in lye and gall, giue vs iust cause to say with *Austin*: Our daily fornace is our aduersaries tongue.

*Quotidiana
fornax nostra
humana lin-
gua. August.
Confess. lib.
10. cap. 37.*

It cannot be denied, that the now Reformed and the ancient Romane Church are two sisters, both descended from one and the same Catholike & vniuersall Mother of vs all. But when the world shall vnderstand, that the Romish Sister hath lost her breasts, or at least-wise giueth her Children little or no sincere milke out of her two breasts, the two Testaments: when the world shall plainly discern, that she doth daily practise spirituall fornication

tion with the Inhabitants of the earth; when it shall be witnessed by her selfe, that her sister hath kept her first loue, and continued her ancient birth-right, from the time of the Apostles to the daies of *Luther*; Will it not seeme a strange folly, or a wilfull madnesse to quarrell with her Sister, because she wil not follow her vnknown waies, and goe a whoring after her inuentions? If for no other cause, yet for this alone, (because shee played the Harlot) her Sister might better iustifie her separation from her, then the retaining of fellowship with her lewdnesse.

It is the counsell of the Prophet, *If Ephraim be ioyned to Idols, let him alone: If Israel*

C

play

Hose. 4 15,
17.

By Babylon
 Rome is
 meant, ac-
 cording to
 diuers Inter-
 preters an-
 cient and la-
 ter. *Tertul.*
lib.adu. Iude-
os, & lib. 3.
contr. Mar-
cion. Hieron.
Prologo in
lib. Didymi
de sp. S. Aug.
de Ciuit. Dei,
lib. 18. c. 2. &
cap. 22. Ludo.
Vives in eun-
dem. Oros.
lib. 4. c. 2, 3.
Bell. de Rom.
Pont. l. 2. c. 2.
Baron. An-
nal. tom. 1. ad
an. D. 45. Ri-
bera in A-
poc. c. 14.

play the Harlot, let not Iuda sin.
 Babylon was a true Church,
 with which sometimes the
 religious did communicate,
 but after it was more depra-
 ued, the faithfull are com-
 manded to goe out of her.
 And as we may conceiue,
 for that cause, among o-
 thers, *Abraham* was com-
 manded to goe forth of *Cal-*
dea, wherein he was borne,
 because the inhabitants of
 the Countrey were Idola-
 ters. And the *Hebrewes* (the
 promised time of returning
 to *Canaan* being come) were
 led out of *Egypt* by *Moses* and
Aaron, because the *Egypti-*
ans were giuen to vaine su-
 perstitions. Such is our de-
 parture from the Church of
Rome, or rather from the er-
 rors of that Church, that
 hath

hath departed from her self;
and for that cause; *Non fugi-*
mus, sed fugamur; we left her
unwillingly, not voluntari-
ly; *That we be not partakers of*
her sinne, and that we receive not
her plagues.

Reuel. 18. 4.

That saying of *Erasmus*
was not lesse true then wit-
tie; who being demanded of
the Duke of *Saxonie*, what
was *Luthers* capitall offence,
that stirred vp so many op-
posites against him, made
answere: *Luther had commit-*
ted two great crimes, for he had
taken away the Crowne from the
Pope, and had taken downe the
belly of the Monkes. And sure-
ly (setting aside the Popes
Lordlinesse, and the luxurie
of Priests) it shall appeare,
there is no such cause, why
he should breathe out *Ana-*

thema's, Curses, and Excommunications, with a *Traditur Satanae*: let her Sister be deliuered to Satan. Yea she daily affoordeth peaceable entertainment vnto Iewes and Infidels, when as poore Christian soules, beleeuing Protestant, liuing within their reach or compassse, can hardly escape the danger of their merciles Inquisition.

Nobis non licet esse tam beatissimis; The children of this world are wiser in their generation, then wee profess our selues to bee. For touching the twelve Articles of the Apostles Creed, which are the maine parts of the Christian Truth, and wherein the Church of Rome doth still persist, we gladly acknowledge her to be

Hookers Ecclesiasticall
policy.
Lib. 1. cap. 1

the family of Iesus (saith *Hooker.*) And that which Saint *Paul* witnessed of the *Israelites*, that in *one respect* they were enemies, but in another they were beloved of God: so likewise as concerning the Word of God, and the Apostles Creed, wee giue the Church of Rome her due; But in another respect, as she hath created twelue new Articles, and coyned new expositions vpon the old, far different from the doctrine of the Apostles; as she depends vpon customary Tenents, which make their chiefe claime by Tradition; as shee relies vpon the Church (that is, vpon her owne authority) for the last resolution of Faith; as she maintaineth and practiseth

Rom. 11.28.

*Bulla Pij 4.
ad calcem
Concil. Tri-
dent. anno
1610. &
1613. Colo-
nia.*

manifest, and manifold Idolatry; as she derogateth from the high price of our Redemption, by adding her owne merits and satisfactions to the Merits of Christ as she advanceth the Pope for the Lord Paramount above all that are called Gods. In these and many like respects, we say her Tenure is meane and base, her Tenets are subiect to alienation, her Articles are evidences of an vnknown Truth, her vnwritten verities for the most part are prescriptions within the memory of man, *Hæsterna quæ* her Title is vsurpation, her confidence is presumption, her deuotion is superstition and she her selfe a professed enemy to the Gospell.

S E C T



S E C T. II.

The occasion of the contention betwixt the Churches originally proceeded from the Romanists, by their owne confession.

B Vt before wee enter into the debates and differences of these times, it will not be amisse to looke backe and examine the cause of this great calamity and distraction in the Christian Church; and to enquire by whome, and by what means this bitter contention is fallen out betwixt two Sisters. *G. Cassander* a learned Papist tooke speciall notice, that these two Si-

*Cassand. Con-
sult. 56. & 57*

sters were fallen asunder, euen to the diuiding of the household : hec also obserued the Author of those fresh-bleeding wounds, and accordingly as an eye-witnesse of those differences, protesteth openly, that *the fault is to be laied vpon those, which being puff'd up with vaine insolent conceits of their Ecclesiasticall power, proudly and scornfully contemned and reiected them, which did rightly and modestly admonish the reformation.* If we shall further inquire of him, what remedy might be applyed to such dangerous diseases : he professeth seriously, that *the Church can neuer hope for any firme peace, vnlesse they begin to make it, which haue giuen the cause of that distraction.* If we further

further presse him for his
advice, how to procure that
Peace from them, which
first occasioned the falling
off, he replies and confident-
ly assures vs; that *this cannot*
be effected, unlesse those which
are in place of Ecclesiasticall go-
uernment, would be content to
remit something of their too
much rigour, and yeeld some-
what to the peace of the Church;
and hearkening vnto the earnest
prayers and admonitions of ma-
ny godly men, will set themselves
to correct manifest abuses ac-
cording to the rule of diuine
Scriptures, and the Primitive
Church, from which they haue
swerved.

Here is a plaine confessi-
on of a learned Romanist,
that many abuses are crept
into the Romane Church;

C 5 here

here is likewise an acknowledgement of a distemperature, that proceedeth from the head (and wee know, when the head is distempered, commonly the whole body is out of order.) Now to rectifie these abuses, he prescribes a Rule, which is the holy Scriptures, and he sets before vs an ancient patterne for our instruction, which is the Primitive Church.

If the Scripture bee the rule of Truth, and the ancient doctrine be the patterne of a true Church, how can our Religion bee charged with heresie, which professeth the Scripture to be the sole rule of Faith? Or how can it be iustly accused of Nouelty, as deriued from

Luther

Luther, when it is a *Canon* published for the direction of Preachers and Pastors in our Church? (viz.) *That they should neuer teach any thing as matter of Faith religiously to be obserued, but that which is agreeable to the doctrine of the old and new Testament, and collected out of the same doctrine by the ancient Fathers, and Catholique Bishops of the Church.*

Let vs ascend higher, and looke into former ages, and there let vs examine, whether these two Sisters agreed in vnity of doctrine in one and the same house.

It is reported of *Redwald* King of the East Saxons, that he was the first of all his Nation, that was baptized and receiued Christianity: but afterward being seduced

*In lib. Can.
disc. Eccles.
Anglic. ca. 6.
Preface to
B. Jewels
workes Eng.
an. 1611.*

*Camdens
Britania
Eng. pa 465.*

ced by his wife, he had in the selfesame Church (saith *Bede*) one Altar for Christs Religion, and another for sacrifices vnto diuels. Such was the state of the Romane Church, especially in the ages after the diuell was let loose. There were some that did consecrate themselves and their seruice to the right worship of God alone: others to the adorations of Saints, and Images. There were some that did constantly adore the Creator in his bodily presence in Heauen: whilest others in the same Church did ignorantly worship the Creature; a consecrated Host vpon the Altar. And thereupon *Michaël Cecanas* Generall of the order of Franciscans, about

400. yeeres past, observing the different opinions of different members in the same Church, complained: *There were two Churches, the one of the wicked sort flourishing, in which the Pope raigned: the other of godly and good men, and this Church he persecuted.*

*Mich. Ceca.
nas contra
Tyrannidem
Pape. Moro-
nem Myſter.
Inquis.*

This learned Frier by his discovery of two Churches, shewes that long since there was a difference in Religion betwixt the two Sisters, and thereby he plainly intimates the different estate betwixt Papist and Protestant in the same Church: the maior part was subiect to the Pope, and that flourished, and was visible in the eyes of the world: but, saith the *Franciscan*, that part consisted of the wicked, and con-

consequently was the malignant Church: the other part was obscured and persecuted by the Pope, but (saith he) it consisted of the faithfull and true beleeuers, and consequently was the true Church.

I could ascend yet higher and shew, that the falling out of the two Sisters was about an Husband; the one was constant to her first loue Christ Iesus, the sole head of the Church; the other sought a diuorce from her Husband, by acknowledging the Pope to be the vniuersall head of all Churches. But I leaue this to a longer time, and a larger Tract.

SECT.



SECT. III.

Corruptions both in faith and manners confessed by the members of the Romane Church, and yet the reformation denied by the Pope, and why, &c.

IF we looke vpon the latter ages, we shall easily discern an alteration of Religion by the complaints of head and members in the same Church: Pope *Alexander the fifth*, in the yeere 1411. promiseth solemnly to intend the Reformation of the Church: and for that purpose to assemble the most learned of all Nations: yet nothing was performed.

At

*Anno 1411.
Dixit quod
ipse volebat
vacare circa
reformationem
Ecclesie, &c.
Conc. Pisan.
Sess. 20.*

*Questorum
abusus — quo-
rum malitia
ita quotidie
magno fide-
rum scandalo
& querela de-
prehenditur,
ut de eorum e-
mendatione
spes nulla re-
lieta videat-
ur. Concil.
Trident. Sess.
21. cap. 9 Cum
multa iam se-
culi temporum
vicio, siue ho-
minum incuria
& impro-
bitate irrep-
sisse videan-
tur, quae ad
tantum sacrificij
dignitate alio-
na sunt. Conc.
Trident. Sess.
22. Decretum
de observandis
& evitandis,
&c.*

At the Councell of Senes in the yeere 1423. this proposition of Reformation was reuiued. But withall it was adiourned *de die in diem*, and the day of their reformation is not yet come. If we come neerer to these times: the Councell of Trent in *Paul the thirds time*, complained of Indulgences, an Article of the Romane faith: *That the Popes officers in collectings of money for those Indulgences, gaue a scandall to all faithfull Christians, which might seeme to be without all hope of remedy.* They complained in generall, that there were many errors and corruptions crept into the Masse, partly by the corruption of time, partly by the negligence and wickednesse of men: they confesse in particular, that

that Priests for couetoulnes and gaine made contracts and bargaines to say Masses for money. Inſomuch as it was obſerued, that the *Prieſt alone ſaid ſtragling Maſſes in a corner of the Church for a Teſter at the requeſt of him, that payed for them:* they confeſſe, that wanton and laſciuious ſongs were mingled with the Organs, and other Church-Muſicke: and this is likewise complained of by their owne *Agrippa: Hodie, &c.* (ſaith he) *At this day obſcene and filibhy ſongs haue their intercoure with the Canon of the Maſſe.* And as concerning ſuperſtitious Ceremonies, as namely, the certaine number of their candles at their Maſſes, they confeſſed, they were firſt inuented rather out of ſuperſtiti-

ous

Moulin of the Eucha- riſt. cap. 21.

Ab eccleſijs vero Muſicæ eas, ubi ſine organo ſine canui laſciuum aut impurum aliquid miſcetur, &c. Concil. Trid. ibid. & mox: Ordinarij locorū Episcoporum ea omnia prohibere, atque d medio tollere ſedulo curent, ac teneantur, que vel auaricia, Idolorum ſeruitus, vel irreligioſa, que ab impietate vix ſeiuncta eſſe poſſeſt, vel ſuperſtitio vere pietatis falſa imitatrix induxiſt. Agrippa de vanitat. Scien. cap. 17.

*Quarundam
vero Missa-
rum & can-
delarum cer-
tum numerus,
qui magis à
superstitioso
cultu quam
à vera religio-
ne insensu-
s est, omnino ab
Ecclesia remo-
ueant.*

*Idem ibid.
Concil. Trid.
Sess. 22. c. 6.
Optares sacro-
sancta Syno-
dus, &c.*

*ous deuotion, then true Religi-
on.* Neither did these men
seeke a reformation in man-
ners onely, but in the do-
ctrine it selfe; they confes-
sed that the Masse, wherein
the Priest and people did
communicate together, was
more fruitfull, they professed
openly, and wished *unfained-
ly*, that *private Masse* might
bee restored to the ancient
custome, and the practice
of the Reformed Chur-
ches, which communicate
ioyntly with Priests and
people together. And as
concerning Latine Seruice
in their Church, although
the Councell did not allow,
that at all times, and in all
places it should be celebra-
ted in the vulgar tongue:
yet they confesse *that the
Masse*

Masse doth containe great instruction for the faithfull: and therefore (say they) lest the sheepe of Christ should thirst: and the children should craue bread, and none should bee present to breake it to them. Mandat sancta Synodus, &c. The holy Synod commands all Pastors hauing cure of soules, that frequently at the celebration of the Masse either by themselves, or by some others, they doe interpret and declare the mystery of the Sacrament vnto the people. How neere these men doe come to our doctrine, who doth not perceiue? For touching principall points of their Doctrine: First, their great Councell of Trent declares it for point of faith, that the vse of Indulgences is most whole-
some

Et si Missa magnam continet populi fidelis eruditionem, non tamen expedire visum est Patribus, ut vulgari lingua passim celebraretur: quamobrem, ne oues Christi esuriant, neue paruuli panem petant, & non sit qui frangat ipsis: Mandat sancta Synodus Pastoribus & singulis curam animarum gerentibus, ut frequenter inter Missarum celebrationem vel per se, vel per alios, ex ipsis que in Missa leguntur, aliquid exponant, at que inter cetera sanctissimi huius sacrificij mysterium aliquod declarent.
Sess. 22. c. 8.

Bulla Pij
quarti, Ar.
tit. 10.

some for the people: yet they confessed the scandall that came by them, was very great, and without hope of reformation. Their Counsell accurseth all those, that should hold priuate Masses vnlawfull: yet they wish they were restored to the custome of the reformed Church, where Priest and people communicate together. The Counsell accurseth all those, that condemne the practice of the Romane Church, for deliuering the Canon of their Masse in a secret or an vnknowne tongue; and yet she commands all Massing Priests to explaine and expound the meaning of those words deliuered in a silent and vnknowne manner.

From

From these and the like confessions of diuers errors in the Church, *The Bishops and Fathers of the Councell made a Decree for a Reformation*: The Pope himselfe caused diuers Cardinals to assemble, and consider of the errors, and for the easier redresse, they were commanded to bee proposed to the Pope and Cardinals in the Consistory. And if you question me, who did hinder the reformation? I must say with *Cassander*, they were such, who were puffed with Ecclesiasticall authority, and reputed principall members in the same Church. *Nicholas Scomberg* by profession a *Dominican*, by place a *Cardinall*, opposed the Reformation, and pressed the Pope

*Decretum de
Reformatione
Sess. 22. ca. 9.*

*Vide Phil.
Morn. Praef.
in Tract. de
Ecclesia. edit.
vls. 1599. &
1600.*

*Fieri Consili-
um de emen-
danda Eccle-
sia, authore
P. Carapha
Card. Theati-
no, postea
Pontif. Ma-
ximo sub no-
mine Pauli
4. cui consilio
subscripsere
IX. viri. edi-
dit Pan. Ver-
gerius, cum
alijs opusculis,
& tractatu de
Idolo Laure-
tano an. 1554.
& 1555. in
quarto.*

History of
Trent. lib. 1. p.
83. English.

Pope and his Cardinals with these and the like reasons: *It would give an occasion to the Lutherans to bragge, that he had enforced the Pope to make that reformation; and above all, it would be a beginning to take away not only the abuses, but good uses also, and so to endanger the whole state of Religion. For by the Reformation it would bee confessed, that the things provided against were deservedly reprehended by the Lutherans, which would bee a great abetting to their whole doctrine.*

SECT.



S E C T. I V.

Many learned Romanists convicted by the evidence of Truth, either in part, or in whole, have renounced Popery before their death.

How available these reasons may seeme to hinder a reformation, I leaue to euery mans iudgement: yet sure I am the reformed Churches haue done nothing in this, otherwise then the former Councils had anciently decreed, and diuers of estimation for piety & learning in their owne Church had formerly wished to be done. And I am certainly per-

*Supra sect. 3.
fine.*

*Genebr. lib. 4.
Chron.*

*Plat. vit. Pij
2.*

perswaded, were it not for feare of endangering the Romish Religion (as the Cardinall rightly obserued) our aduersaries would come neerer vnto vs in all the fundamentall points, that our Church teacheth. For looke vpon the Communion in both kindes, and you shall finde the Council of *Basill*, about two hundred yeeres since, did allow the Cup to the Bohemians, vpon this condition: *That they should not finde fault with the contrary vse, nor seuer themselves from the Catholique Church.* Looke vpon the restraint of Priests marriage, and you shall heare *Æneas Sylvius*, afterward *Pope Pius 2.* giue his reall assent with vs. *As marriage vpon weighty rea-*

reasons was taken from the Priests: So upon weighty considerations it were wished to bee restored. Looke vpon priuate Masses, and of this, saith Mr. *Harding*, the godly and faithfull people haue since the time of the *Primitiue Church* much complained: as desiring better correspondence with vs in the greatest mystery of our saluation. Looke vpon the Scriptures, and you shall finde the *Rhemish Testament* translated into English, and this was done *Importunitate Hæreticorum* (as they of *Doway* speake) by the importunity of Heretiques. And to conclude, they haue of late granted a dispensation to some men and women also to reade the Scriptures, and this was
D done

*Iewell and
Harding cap.
of priuate
Masse in I-
nitio.*

*Epist. Caus.
to Card. Per.*

done *Importunitate Hereticorum*, by the importunity of Heretiques.

Luk. 18. 1.

It is no wonder, that the poore widow in the Gospe did preuaile with the corrupt Iudge by importunity, when such Heretikes as we are reputed to be, haue preuailed by importunity with such true Catholikes as they pretend themselves to bee. Yet if wee looke but within the memory of man, wee shall finde, that most of the Romish Profelytes did frequent our Church and diuine seruice for the first eleuen yeeres of our blessed Queene *Elizabeth*, neither was their communicating with vs forbidden by any lawfull Councell. And I am verily perswaded, that

L. Coke de
Jure Regis
Ecclesiastico,
fol. 34.

that many at this day in the Church of Rome do assent to our Doctrine, that dare not communicate with vs openly in the Church. For I appeale to their owne consciences, how many of them, which are taught the doctrine of concomitance, haue wished the restoring of the Sacramentall Cup to the lay people? how many with hands and hearts lifted vp, adore Christ Iesus in his bodily presence in Heauen, when the cōsecrated bread is presented to them for real flesh vpon the Altar? How many worship the inuisible God in Spirit and Truth, when they retaine the Images for memory, for history, for ornament, not for adoration? How many do smile

at Indulgences and pardons,
 at particular shrifts, at mer-
 ry Pilgrimages, at ridicu-
 lous and fained miracles, a
 diuine vertue ascribed to
Medals, Beads, Agnus Dei
 and the like, which are ter-
 med godly deceits, and
 harmlesse guiles to feed the
 ignorant? How many do
 preferre the lawfulnessse of
 Priests marriage before the
 keeping of a Concubine
 although the contrary be
 the common Doctrine of
 the Church of Rome? Last-
 ly, how many for feare of
 vaine glory and presumpti-
 on, and by reason of the vn-
 certainty of their owne
 workes, doe relye wholly
 vpon the merits of Christ
 Iesus? Shew me that lear-
 ned man, that liueth a pro-
 fessed

*Gravius pec-
 care sacerdo-
 tem, si uxo-
 rem ducat,
 quam si domi
 concubinam
 foueat. Coster.
 Enchirid. cap.
 17. propo. 9.*

essed Papist in the Church of Rome, and dieth not a sound Protestant in this priine foundatiō of our faith. That *Bishop*, who would not haue the gap of this Doctrine opened to the ignorant in time of his health, yet in the time of his sicknesse sets the merits of Christ in the gap to stand betwixt Gods iudgement and his owne sinnes. And Cardinal *Belarmine*, who taught in time of his health, that a man had a double right to the kingdome of God, part by his owne merits, part by the merits of Christ; Yet, I say, this stout and learned defender of his faith, concludes with a *Tutissimum*, *It is the safest way to relye wholly on the merits of Christ Iesus.* And in

D 3 time

*B. Gardiner
Aet. & Mo-
numents.*

*Bell. de Lu-
stis. lib. 5. ca. 7*

*Et precor me
inter sanctos
& electos suos,
non ut esti-
mator meriti,
sed ut venie-
largior ad-
mittat.*

Bellar. T. 1.

pag. 89.

Ruard. Tapp.

exple. artic.

Theolog. Lo-

nan. tot. 2.

art. 8.

Bell. lib. 2. de

Iustif. cap. 1.

Pighius

Cont. 2. tit. de

Infi. fol. 30.

*Episcopus
Iustino-polis-
tanus.*

Io. Sleid.

com. lib. 21

Lo. Oslando. e-

pit. c. 1. 1600.

lib. 2. c. 71.

f. 301.

time of his sicknesse, when he was to render an account of his workes and doctrine in his last Will, and his last words he sounds a retreat, and beggeth pardon at the hands of God: *Not as a va- luer of merits, but as a giuer of mercy.* And their owne *Al- bertus Pighius*, who did bit- terly inueigh against our Church and doctrine, espe- cially in the point of Iustifi- cation, by reading of *Caluins* Institutions, with a purpose to confute them, in that ve- ry point became himselfe a *Caluinist*. Neither was it his case alone, but *Paulus Verge- rius* a Romish Bishop, who in like manner began to write a booke against the Protestants, which is intitu- led, *Aduersus Apostatas Ger-*

mania,

mania, against the Apostates of Germany; after hee had examined their bookes, and weighed their arguments, with a purpose to confute them, found himselfe taken and vanquished; and laying aside the hope of a Cardinalship, which at that time the Pope intended him, he trauelled to *Pola*, where *Io. Baptista Vergerius* his brother, a Romish Bishop also was residing, and after much debate and conference had of the doctrine of Iustification, his brother also yeelded, and protested against the Romish doctrine, and both with mutuall ioy and consent of minds, professed and proclaimed the Protestant faith to all beleeuers.



SECT. V.

Worldly policy and profit hindereth the Reformation of such things, which are altogether inexcusable in themselves.

I Speake not this, as if there were hope of Reformation in the Roman Church. For when I consider, that many opinions, which formerly crept into the Church, are now established for Articles of faith; when I consider, that some of their points are linked together, that the withdrawing of one is sometime the losse of all; When I plainly see vpon one point

of faith (namely, one Purgatory) Trentals, Masses, *Diriges*, *Requiems*, Prayers for the dead, the doctrine of Merits, workes of Supercogation, Indulgences, Pardons, Iubilies, the power of binding and loosing; since, I say, all these attend vpon the opening and shutting of Purgatory, and this Purgatory is created a point of faith, and this faith is confirmed by Councils, meerly for the benefit of the Pope & his Clergy: What hope can wee haue to get these golden keyes of Purgatory from them! By what meanes can wee procure them to exercise the faculty of shutting, as well as opening, the power of binding, as well as loosing,

D 5 when

when no man will giue mony to bee bound, but to be loosed in Purgatory?

Againe, when I consider the saying of *Maldonat* the Iesuite, daily practised by the Church of Rome against our Church and doctrine, viz. *Although I have no other Author for my exposition but my selfe, yet I allow it rather then Austins, although his be most probable; because this of mine doth more crosse the sense of the Calvinists: When, I say, our Religion is directly and immediately deriued from the Scripture; when our Doctrine agreeth in the fundamentall points with Saint Austin, and the Fathers when the Primitive and Reformed Churches have*

shaken

Mald. Comment. in Ioh. 6. 26 item infra pag. 112. The like doth Vasquez auouch, infra sect 9. p. 116.

Shaken hands together, is it not a meere malice to oppose a knowne ancient Doctrine, and to make a league against God and his Word, against the true religion and her Church? *They are base wits (saith Viues) which are so affected; whereas ingenious mindes and natures well giuen will rather seeke how true that is, which they hold, then how they may defend it, making greater price of verity, then victory.* Yet it cannot bee denied, that this is the common practice of the Roman Church. For otherwise, what man in his right senses would take vpon him to bee wiser then GOD, as in their Psalters they leaue out the second Commandement, and hazzard

*Viues lib. de
causis art.
corrupt.*

Rev. 22. 18,
19.

Concil. Con-
stans. Sess. 13.

1 Cor. 14.

hazzard the incurring of
that heavy doome; *Curse
be he that addeth, or detracteth
from the least of these sayings*
What fence is there, that
the church of Rome should
presume to alter Christs In-
stitution, and take away the
Cup from the Laity, when
it is confessed by their own
generall Councell, that
*Christ did institute, and the
Primitive Church did admin-
ister the Sacrament in both
kindes?* What reason can be
alleged, why an ignorant
man should pray without
understanding; when the
Apostle commands vs to pray
*with the Spirit, and to pray with
the understanding also?* What
discretion should leade men
to inuocate Saints and An-
gels, when the Apostle doth
make

make this vnanswerable question; *How shall they call vpon him, in whom they haue not beleueed?* What confidence and assurance of humane frailty should cause them to leane to a broken staffe of their owne merits, when they may safely relye vpon the sole merits of Christ Iesus? What madnesse is it to adore a piece of bread, which depends vpon the intention of another man, seeing his intention may faile and cause flat idolatry in the worshipper; when they may safely and certainly adore Christ Iesus sitting at the right hand of the Father? What stupidity is it to worship a picture, the worke of mens hands, and to aduenture idolatry vpon

Rom. 10. 14.

Ioh. 4. 24.

vpon nice distinctions; when without danger they may worship the true God in *Spirit and truth*, as hee will bee worshipped? Lastly, what foolishnesse is it for a man to relye vpon the Church, which is the authority of man that may erre, when hee may build vpon the infallible rule of Gods word, which, as is agreed on all hands, cannot erre? If men for aduantage of their cause, or for their owne preferment, will by shifts and cauils turne the neckes of Scriptures & Fathers cleane about, and wrest them to their own side, let them beware of their example, who could not beleeeue, or if they did beleeeue, durst not confesse **C H R I S T**, *Because they sought*

sought the praise of men more
then the praise of God!

Ioh. 5. 44.



SECT. VI.

*The common pretence of our
Adversaries, refusing Re-
formation, because wee can-
not assigne the precise time
when errors came in; Re-
futed.*

HOW farre the Church
of Rome stands guilty
of this crime, I will not take
vpon mee to censure; but
sure I am, they are so farre
from reforming the abuses
and errors in their Church,
that they will not acknow-
ledge their points of doct-
rine to be erroneous, vnlesse
we can assigne the time, and
point

point at the persons, who first broached them. Now since we are all eye-witnesses, that the errors of the Romish Church are at this day so notorious, that a very childe may perceiue the; it were more fit (as I conceiue) to redeeme the time by correcting those errors, that crept into the Church, then to enquire after times and persons, which are not in their hands.

If a man be sicke of a consumption, will hee refuse helpe of the Physician, except hee can resolue him whether his Lungs or his Liuer were first infected, and shew the time when, and the occasion how his body grew first distempered: When an house is ready

dy to fall, men do not stand to enquire what post or principall did first decay, or the time when the raine did first begin to rot it, but they seek to amend that which is ruinous, and support that part, which is most subiect vnto falling. If you wil haue a more familiar example, Saint *Austin* will giue you one, *A man* (saith he) *fals into a pit, and calls for helpe, hee that should lend him his hand for present reliefe, fals to asking him this question; Quomodo huc cecidisti? How didst thou fall in beere?* But heare what answere hee makes him: *I pray you, aduise me, how I may come out, neuer aske me the question, how I came in?*

In the parable of the Sower, Christ himselfe giues a full

*Obsecro inquit
cogita quomo-
do hinc me li-
beres, non quo-
modo hinc co-
ciderim, que-
ras. August.
Epist. 29.
Matt. 13. 24.*

*Dormiantibus
hominibus.*

Matt. 24. 43.

full answer to those impertinent demands : he tels vs, that, after the good Seed was sowne, the enemy sowed Tares, when men were asleep. And from this parable common reason will forth-with conclude ; If men were asleepe , how could they see him ? if they did not see him, how could they produce him ? Now as the enemy came at vnawares and in the night season, when there was none so much as dreamt of him : so likewise *of this bee sure* (saith our Sauour) *if the good man of the house knew , at what watch the Theefe would haue come, he would surely haue watched :* and then certainly hee would haue told the time, and the person.

The

The doctrine that wee complaine of, is a *mystery of Iniquity*, it is a *mystery cloaked with the name of Piety*; and we know, mysteries are secret, and haue close and priuate working; they worke not openly and publikely, but by degrees, leifurably, cunningly, and warily to auoide discoueries. And as Tares sowne in good ground, being but a small seed, lye long couered and hid in the earth before they appeare, after they appeare, they grow to another shape, and so multiply in the seed sown; such is the condition of error sowed in the Church. First, it is an opinion broached by some priuate man, and haply with a good intention; then by addition it becomes an

*Iniquitas sed
mystica(i) pie-
tatis nomine
palliata.*

*Initia vitio-
rum & cor-
ruptelarum in
Rep. haud fa-
cile discerni
solent, quia
primo parua
sunt, sicut ob-
seruat Arist.
lib. 3. Polit.
cap. 1. 3, & 4.*

an error of some one, or few
 which at first is not easily e-
 spied, or not much regar-
 ded: afterward it gathereth
 strength, and multiplieth in
 selfe into diuers parts and
 members of the body; and
 so by continuance becomes
 a knowne error, and then
 the seruant makes complaint
 to his Master: *Sir, didst thou
 not sow good seed in thy field
 from whence then hath it Tares*
 But, which is most obser-
 uable, the Seruants did not
 espy the Tares, vntill such
 time as the good Corne had
 sprung vp, and was indange-
 red by them.

Wee say therefore that
 in the Primitiue Church,
 when any heresie did arise,
 that indangered the founda-
 tion, or openly disturbed the
 Church.

Matt. 13. 26,
 27.

*Vide episto-
 lam 79. Ba-
 sil. ad Eusta-
 chium Ep.
 Sebastie 79.
 edit. Gr. Fro-
 ben.*

Church, such as was the heresie of the *Arrians*, of the *Pelagians*, of the *Donatists*, and the like, the first Authors were obserued, the times were knowne, the place was pointed at, and forthwith letters of aduertisement or premunition, were written (which were then in vse) and were sent by the Orthodox Bishops and Pastors to other parts and sound Members of the Catholique Church. By which publique notice, the steale-truth was discovered, and after publication of his heresie, the party was repressed and excluded from the Communion of the whole Church. And in this alteration or change of doctrine : *Bellarmines* reason may

Which were called by the ancient Greeke. FF. *ἐπιστολαὶ συνελθούσαι.*
Basil. epist. *ἐπιστολὰς.*

*Bell. lib. 4. de
Ecclesia l. 4.*

may take place; that is, in
enery great and notorious mu-
tation there may be obserued the
Author, the time, and the place,
the beginnings, increasings, and
the resistance made against it.
But the change of Romish
doctrine was otherwise; it
was like the Cockatrice
Egge, a long time in the
shell, before the Cockatrice
did appeare; it was a secret
Apostasie, a falling away
from the Truth, which was
caused at the first by an er-
rour stolne into the Church:
Sensim sine sensu, vn sensible,
and vnawares. And therein
appeares the difference be-
twixt open heresie and se-
cret Apostasie. The open
heritique visibly and profes-
sedly in a time knowne, by
a person named, with a do-
ctrine

ctrine publicly professed, proclaimes his heresies against the Catholike Truth; The secret *Apostata* closely and warily in the time of darkenesse, when the Seruants of the Husbandman were asleepe, vnseene and vnawares scattreth his seed. The one is easie to be discerned and knowne, both for time and person, because he worketh openly in the day; the other scarcely to be discovered, because he worketh only in the night.

It is an vndeniable truth, that some opinions were condemned in the Primitive Church for erroneous and superstitious, which now are established for Articles of faith in the Romane Church. To giue an instance:

*Novi maistros
 sepulchrorum
 & picturarū
 adoratores;
 Nunc vos il-
 lud admonet,
 ut Cathol.
 Ecclesie male
 dicere desina-
 tu, ut tunc can-
 do mores ho-
 minum, quos
 & ipsa con-
 demnat, &
 quos quotidie
 tanquam ma-
 los filios cor-
 rigere studeat.
 August. de
 Moribus Ec-
 cles. Cathol.
 lib. 1. cap. 34.*

stance: *S. Austin* complaines,
 that in his time the rude sort
 of people were intangled
 with superstition, even in
 the true Church. *I my selfe*
 (saith he) know many, that are
 worshippers of Tombes and
 Pictures whom the Church con-
 demneth, and seekes every day
 by correction to amend them, as
 ungracious children. This ho-
 ly Father complaines of
 some people in his dayes,
 which became superstitious
 in worshipping of Images,
 whom the Church did then
 condemne as corrupters of
 true Religion. The Authors
 of this error, he nameth not,
 the time when it began; he
 sheweth not; notwithstanding
 we are all eye-witnesses,
 that this corruption
 hath got the vpper hand,
 and

and that which was then condemned by *S. Austin*, and the Church for superstition, was confirmed foure hundred yeeres after by the second *Councell of Nice*, for Catholique Doctrine, and is now decreed by the *Councell of Trent* for an Article of faith.

He that gaue first a Primacy of order to *S. Peter*, did neuer intend a Primacy of power to the Pope; and yet wee see the Pope hath obtained it. He that made pictures of Saints for memory, for history, for ornament, did little dreame, that the workes of his hands should be worshipped; and that such worship should be decreed for an Article of faith; And yet we see it is

E

so

so established in the Church of Rome. Hee that in testimony of the resurrection, and out of humane affection, commended the memorie of dead soules vnto GOD, did neuer dreame of Purgatory; and yet we see Purgatory is become a point of faith, and made a gainfull merchandize in the Papall Sec. He that stirred vp men to charitie and workes of piety, did neuer intend to make works co-partners with faith in our Iustification in the sight of GOD. And yet we see this doctrine is stoutly iustified by their Profelytes. He that instructed the Minister at the time of the Sacraments, religiously and carefully to intend that part of GODS seruice

service in the time of the ministration, did little dreame, that the Ministers intention should make good, or make voyde all the seven Sacraments: and yet we see this is the Tenet of the Romish doctrine. The intention no doubt of many opinions in the first founders was good; but the application is now amiss. For the householder made good Lawes, but the enemy added a glosse: *There was a double sinne in Gedeon* (saith *Ferus*) *both in that hee made an Ephod, contrary to the Word of God, and in that seeing the abuse thereof, he tooke it not away.* Now who seeth not, that the like hap'neth to the Church? How many things did holy men ordaine with a good intent, which wee see at this day chan-

E 2

ged,

Ferus An-
not in Iud. ca.
8. Colon. 1571
Duplex, &c.
Exemplo sine
festa, ceremo-
nia, Imagi-
nes, Missa,
Monasteria,
&c. Nihil
horum ea in-
stitutione insti-
tutum fuit,
quâ nunc ha-
bemur, &c.

ged, partly by abuse, and partly by superstition? The Feasts, Ceremonies, Images, Masses, Monasteries, and the like, none of them were instituted to that intention at first, as now they are used, and yet we Gedeons hold our peace; they take not away the abuse, they take not away the superstitions. This complainant was a Friar, and a member of the Roman Church; he tels vs, that Masses, and Monasteries, and Images, are all different from the meaning of the first founders, yet neuer tells vs of the times, nor Authors that first changed them. Now if the Reformed Churches should haue declined a reformation, because they could not assigne the time and Authors of those

whole errors; who seeth not, but they had fallen into the snare of Gedeon, who in seeing the abuse, tooke it not away? Nay more, those Romanists, which haue made diligent search and inquiry to know the time and Authors of their owne errors, which they now count for Catholike doctrine, although they professe they cannot precisely set downe their first beginnings, yet they ingeniously confesse an alteration of diuers Tenets in their owne Church.

The restraint of Priests marriage, to say precisely when it came in (saith Marius) I cannot tell, although I haue most diligently enquired after it. Concerning Prayer in an vknowne tongue, It is to bee wondred,

E 3

how

*Marius de
Schoism. &
Concilio. part.
3 capitulis.*

*Mirum in
hac re. quàm
Ecclesiæ ma-
iora sit con-
suetudo. E-
ras. in 1. Cor.
14.*

*Greg. de Val.
de legit. vsu
Euchar. c. 10.*

1. Tim. 4. 1.

how the Church is altered in
this point (saith *Erasmus*,) but
the precise time he cannot
tell. The Cōmunion in one
kind, when it got first foot-
ing in the Church, *Minime
constat, it doth not appeare*
saith *Gregory de Valencia*.

Now, if these men could
haue produced their do-
ctrine originally from the
Scriptures, they should not
haue needed to require of vs
to shew them the first Au-
thors of their doctrine. For
I confidently belecue, if for-
bidding of Marriage had
been the doctrine of Christ
which *Saint Paul* termeth
the doctrine of diuels: If Pray-
er in an vnknowne tongue
had been taught and com-
mended by the Apostles
Saint Paul, as on the contra-

ry it was forbidden by him,
and condemned in his first
Epistle to the *Corinthians* ;
If the Communion in one
kind had been instituted by
Christ, as the contrary was,
to wit, in both kinds; If these
points, I say, had been deri-
ued from the Word of God;
or had they alwaies been re-
ceiued as Apostolike Tradi-
tions in the Church; the be-
ginning and the Authour of
their Tenets had been easi-
ly knowne, and then they
might haue been published
out of certaine knowledge,
both for time and person.
And as touching this, and
the rest of straw and stubble,
which the Church hath ad-
ded to her building, it is ma-
nifest by the Testimonies of
some of their owne side, that

there was a knowne time, when those Tenets were not certainly knowne, or generally receiued by the Romane Church.

The marriage of Priests was not altogether forbidden, till the time of Gregory the seventh (saith Polydore,) and this was about a thousand yeeres after Christ. The number of seven Sacraments was not expressly defined, till the dayes of Peter Lombard (saith Cassander,) and this was 1140. yeeres after Christ. The doctrine of Transubstantiation was not receiued for a point of faith, till the Councell of Lateran (saith Scotus) and this was about 1200. yeeres after Christ. The power of Indulgences extending to soules in Purgatory, was first decreed by Boniface the eighth,

*De Rer. In-
ue. lib. 5. c. 4.*

*Cassand. de
Num. Sacra.*

*Bellar. de
Euch. lib. 3.
cap. 23.*

*Scot. in 4.
Sent. dist. 11.
q. 3.*

eighth, (saith Agrippa,) and this was 1300. yeeres after Christ. The Communion in one kind began to bee generally receined but a little before the Councell of Constance (saith Gregory de Valentia,) and this was almost 1400. yeeres after Christ.

*De Van. Sci-
ent. cap. 61.*

*De legit. vsu
Euchar. c. 10.*



SECT. VII.

The Pedegree of the Romish faith drawne downe from the ancient Heretikes; and the Protestant faith deriued from Christ, and his Apostles.

BUt since these men are so inquisitiue to know of vs the first Authors of their Religion; I will tell them

them of their Predecessors, and giue them a short Pedegree both of their Romane faith, and our Protestant doctrine; that it may appeare, from whom they and wee are lineally descended. And first touching the succession in person and doctrine, I will examine it, *Ordine retrogrado*, by ascending vpward.

Latine Service.

Wolphius
Lect. Memorab. Centenar.
prim. p. 189.
Numerus
Bestie, A-
pos. 13.
Epiph. heres.
12.

Latine seruice and prayer in a strange tongue came into the Church by *Pope Vitallian* (saith *Wolphius*), and this was about the yeere 666. If we ascend higher, the Hereticks, *Osseni*, taught in the first ages, that *there was no neede to make a prayer in a knowne tongue*, saith *Epiphanius*. If you will ascend to the Apostles time, and claime Antiquity in the highest degree;

degree; There were certaine
Iewes (saith Ambrose) amongst
the Grecians, as namely, the Co-
rinthians, who did celebrate the
diuine Seruice and the Sacra-
ment, sometimes in the Syriack,
and most commonly in the He-
brew tongue, which the common
people understood not. For
which cause S. Paul wrote
that whole Chapter of the
fourteenth of the first to the
Corinthians, which is whol-
ly and expressely directed a-
gainst Prayer or diuine Ser-
uice in an vnknown tongue.
Here you haue the Romish
succession in doctrine and
person deriued from Iewes
and Heretikes: here is our
Protestant doctrine deriued
from S. Paul the Apostle:
*Pray with the spirit, pray with
understanding also.*

*Ambr. in ep.
1. ad Cor. cap.
14.*

The

Transub-
stantiation.

*Helcesaitē
duplicem
Christum fa-
ciunt, alium
supra, alium
infra. Theod.
heret. fab.
lib. 2. to. 2.
p. 380 Lat.
Colon. 1573.*

*Irenaeus lib. 1.
cap. 9.*

The doctrine of *Transubstantiation* was first decreed at the Councell of *Lateran*, about foure hundred yeeres agoe: If we ascend higher, it was set on foot by *Damascent*, and *Epiphanius* the Deacon, for bringing in the worship of Images at the second Councell of *Nice*: If wee looke further, it was practised by the *Helcesaita*, which fained a twofold Christ, one in *Heaven*, another in *Earth*: like the Masse-priests, who admit one body with all his dimensions and properties in *Heaven* aboue, another body in the Sacrament here below, which hath no properties of a true body. If we looke higher, it was deliuered by *Marcus* the Heretike, who by his inuocation ouer

ouer the Sacramentall Cup, caused the wine to appeare like blood. If you will looke into the Apostles time, the first Authors were those disciples, that beleued the grosse and carnall eating of Christs flesh, which murmured against him, and forsooke him. Heere is their succession in doctrine and person, deriued from Idolaters, from Heretikes, from *Capernaïtes*. Here is our faith deliuered at the same time by Christ himself: *The words I speake are spirit & life.*

The Popes Supremacie was confirmed at the Councell of *Lateran*, and the Councell of *Trent*. If wee ascend higher, it was first granted by *Phocas* the bloody Emperour, to the Bishop of

Ioh. 6.

The Supremacy.

*Prsperianus
in Phoca.
fol. 149.*

Luk. 22. 25.

Mat. 20. 26,
27.

of Constantinople 600. yeeres after Christ. If they claime Antiquitie from the time of the Apostles, the Gentiles were their first founders and benefactors: For (saith Christ) *the Kings of the Gentiles exercise Lordship over them, and they that exercise authoritie upon them, are called Benefactors.* Here is their succession in doctrine and person deriued from blood suckers and Gentiles, in vsurping power ouer Kings and Kingdomes in things spirituall, in things temporall. Heere is our receiued doctrine from Christ himselfe; *Whosoever will be great among you, let him be your Minister: and whosoever will bee chiefe among you, let him bee your servant.*

The

Worship of
Images.*Irenaeus lib. 1.
cap. 23, 24.**Rom. 12-30**1. Ioh. 5. 21.**Deut. 4. 17,
16.*

The worship of Images was decreed at the second Councel of *Nice*, almost 800 yeeres after Christ. But if you claime Antiquitie (because it is a point of faith) *Irenaeus* tells vs, the *Basilidians* and *Carpocratians* in the Primitiue times did worship Images, and professed, they had the Image of Christ made by *Pilate*. Heere is their succession in doctrine and person, deriued from the heretikes *Basilides* and *Carpocrates*: here is ours deriued from the doctrine of Saint *Paul*, and from the lesson giuen by Saint *Iohn*, yea from the mouth of God himselfe, *Thou shalt not make to thy selfe any grauen Image, &c.*

The

The Communion in one kind.

Leo Ser. 4. de
Quadrages.

Non est credibile Nazareos contra votum solum bibisse de calice. Nec tam credibile est, eos omnino à communionē abstinenti.
Jf. Bell. Apolog. contr. prefat. Regis memoriam.
Episc. Eliens. Resp. ad Bell. c. 8. fol. 188.

The Communion in one kinde was decreed at the Councell of *Constance* about 1400. yeeres after Christ. Yet if you stand vpon Antiquity, because it is now an article of faith: P. *Leo* tels you, the *Manichees*, a sort of Heretikes, in his time vsed the Sacrament in one kinde, viz. in bread onely. If you ascend to the time of the Apostles, the *Nazarites* (saith *Bellarmino*) had made a vow, not to drinke wine, and therefore in all likelihood they tooke the Sacrament in bread onely. Here then is their best succession in person and doctrine, deriued either from Heretikes, or else from an vncertaine example of the *Nazarites*. Here is our doctrine taught by Christ himfelse, and so commen-

commended to our Church,
Drinke yee all of this.

Againe, looke vpon their
Inuocation of Saints and An-
gels, and you shall finde their
founders were the heretikes
Angelici. Looke vpon their
doctrine of merits, & works
of *Supererogation*, and you
shall see their first Authors
were the *Cathari*, the *Puri-*
tans. Look vpon their *uiscerata*,
their worship giuen to the
blessed Virgin, and you shall
discerne the *Collyridian* He-
retikes (which *Epiphanius*
termes *Idolaters*) were their
first leaders. Look vpon their
restraint of Priests Mar-
riage, and you shall obserue,
that the Heretike *Tatianus*,
and the *Manichees*, were
their Predecessors, and for-
bad Marriage in *Sacerdoti-*
bus,

Mat 26.27.

August. ad
quod vult
Deum. c. 39.

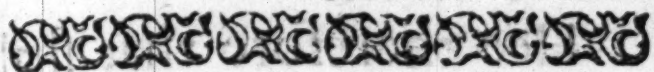
Isid. Etym. li.
8 cap. de he-
ref. Christ.

Epiph. heres.
79.

Epiph. heres.
46.

bus, in their Priests. These and the like errors taught in the Church of Rome, either lineally descended from the aforesaid Heretikes, or at leastwise haue neere affinity with their adulterate issue. And if I haue failed in calculating the right natiuity of their ancient doctrine, yet sure I am, they are vtterly destitute of a right succession in person and doctrine from the Apostles, and the ancient & orthodox Fathers of the Primitiue Church: as shall appeare by many testimonies of the *best learned amongst themselves.*

S E C T.



S E C T. V I I I.

The Testimonies of our Aduersaries touching the Antiquitie and vniuersalitie of the Protestant faith in generall.

IN the meane time I will call the Church of Rome for a witnesse to our cause; and if she doe not plainely confesse the antiquitie of our Tenets, and the noueltie of her owne; If she her selfe doe not proclaime the vniuersality of our faith; if she do not confesse, that we are both in the more certaine and safer way in the Protestant Church, I will neither refuse the name, nor the punishment due

due to heresie.

Hee therefore that shall question vs, where our Church was before *Luther*, let him looke backe into the Primitiue Church; may, let him but looke into the bosome of the present Romane Church, and there hee shall finde and confesse, that if euer Antiquitie and Vniuersality were marks of the true Church, of right and necessity they must belong to ours. Look into the foure *Creedes*, which the Church of Rome professeth, and you shall find three of those *Creedes* are taught and believed in our Church, and these by our aduersaries confession were instituted by the Apostles, and the Fathers of the Primitiue Church,

The Creede
of the Apo-
stles, of the
first Nicene
Councell,
of Athanasius,
of Pius
the fourth.

Church, not created by *Luther*. Looke into the seven Sacraments, which the Church of Rome holdeth, and you shall acknowledge, that two of those Sacraments are professed by vs; and these by our aduersaries confession were instituted by Christ, not broached by *Luther*. Looke into the Canon of our Bible, and you shall obserue, that 22. books of Canonickall Scripture, which our Church alloweth, were vniuersally receiued in all ages, and are approved at this day by the Church of Rome for Canonickall Scripture, not deuised by *Luther*. Looke into the first seven generall Councils, and you shall confesse, that the first foure generall Councils

Councils are ratified by the Canons of our Church, and confirmed by *Acts* of Parliament, not called by *Luther*. Looke into the Traditions of the Church, and you shall see and confesse, that all the Apostolical Traditions, which were vniuersally receiued, & which the Church of Rome confesseth at this day to be Apostolicall, are descended from the Apostles to vs, not deriued from *Luther*. Look into our book of Common Prayer, and compare it with the ancient Liturgies, and it will appeare, that the same formes of Prayer (for substance) were read and published in a knowne tongue in the ancient Churches, not broached by *Luther*. Looke into the ordi-

ordination and calling of Pastors, and it will appeare, that the same essentiall forme of ordination, which at this day is practised in our Church, was vsed by the Apostles and their successors, not deuised by *Luther*. If therefore the three Creeds, the two principall Sacraments of the Church, the 22 bookes of Canonical Scripture, the first foure generall Councils, the Apostolike Traditions, the ancient Liturgies, the ordination of Pastors: If, I say, all these were anciently taught, and vniuersally receiued in all ages in the bosome of the Romane Church, euen by the testimonies of our aduersaries themselues: is it not a silly and senselesse question

As is proued
at large by
Fr. Mason in
his booke de
Minister.
Anglicano.

ftion to demand of vs, where
our Church was before Lu
ther?

XXXIX.
Articles of
Religion
establifhed
at the be-
ginning of
Reformati-
on Edw. 6.
Anno 1552.
and after
confirmed
in the reigne
of Q. Eliz.
Anno 1562.
and 1571,
&c.

Inioyned
by the Bull
of Ius the
fourth.

The positieue doctrine
which wee teach, is contain-
ed in a few principall
points; and those also haue
Antiquitie and *Vniuersalitie*
with the *Consent* of the Ro-
mane Church. The points
in controuersie which are
sub Iudice, and in question
are for the most part, (if not
all) additions obtruded vpon
the Church, and certainly
from those additions, and
new Articles of faith, the
question doth truly and pro-
perly result vpon themselves
Where was your Church (that
is) *Where was your Trent do-
ctrine, and Articles of the Ro-
mane Creed receiued de Fe-
de, before Luther?*

If therefore our doctrine lay
involued in the bosome of
the Romane Church (which
no Romanist can deny) If I
say it became hiddē as good
corne couered with chaffe,
or as fine gold overlaid
with a greater quantitie of
drosse, was it therefore new
and vnkuowne, because Po-
pery sought by a preuailing
faction to obscure it? Was
there no good corne in the
Granary of the Church, be-
cause, for many yeres space,
till *Luthers* daies it was not
seuered from the chaffe? No
pure gold, because our ad-
uersaries would not refine it
by the fire of Gods Word?
If the chaffe and drosse bee
ours, or if our Church fa-
uour of nothing but Nouel-
tie and heresie, (as some of
F these

these men pretend) let them remoue from the bosome of their owne Church, that new and hereticall doctrine, which they say was neuer heard of before *Luther*; and tell mee, if their Church will not prooue a poore and senselesse carkasse, and a dead body without a soule. Take away the three Creeds, which we professe, our two Sacraments, the 21 bookes of Canonical Scripture, the Apostolicall Traditions, the foure generall Councils; and tell me if such light chaffe, and new heresies (as they now stile them) were remooued, whether their twelue new Articles, their fve improperly called Sacraments, their Apocryphall Scriptures, their vnwritten

written verities and traditions will be able to make a true visible Church?

It is true, that wee denie their additions (to wit, their *aliquid amplius*) because they are grounded on humane authority, and want the foundation of the Scriptures. We deny Purgatory, Inuocation of Saints, Works of Supererogation, worship of Images, and the like. And if our Religion be therefore termed Negative, for deniall of those things, who sees not, but for the like reason they themselves will stand guilty of the same aspersiō? Do not they deny the substance of bread after Consecration? doe not they deny the Scriptures to containe all things necessa-

ry to Salvation? do they not deny the reading of them to Christian people? doe they not deny Marriage to the Priests? the Cup to the Lay people? the Supremacy to their Soueraigne in his own dominions? And may not wee for these, and the like reasons protest against the, that therefore theirs is a Negative Religion?

But that the world may know, we obtrude not these things by way of recrimination, it shall appeare by their owne confession, that the Traditions, which we deny, are declined by the best learned amongst themselves. Nay more, they doe not onely acknowledge those things, which we hold, but the most ingenuous of them

are

are ashamed also of those additions of theirs which wee deny. As for instance, wee charge them with the worship of Images: they deny it, or at least excuse their manner of adoration; but they condemne not vs for not worshipping. We accuse them for praying in an unknowne tongue: they excuse it, that God knowes the meaning of the heart: but they doe not condemne vs for praying with the spirit, and with vnderstanding. We condemne them for adoring the elements of Bread and Wine in the Sacrament, because it depends vpon the intention of the Priest: they excuse it, that they adore vpon condition, *If the consecrated bread bee Christ*; but

F 3

they

*Adrian. 6. P.
lib. Quodlib.
Adoro te si tu
es Christus.*

*Coster En-
chirid. de
commun. sub
utraq; specie.
Colon. 1600.
p. 359. octavo.*

*Harding in
B. Fewel, cap.
of Private
Masse p. 3.*

they doe not condemne vs for adoring Christs real body in heaven. Wee accuse them for taking away the Cup from the Lay people: they excuse it, that *it was not taken up by the commandement of the Bishops, but it crept in, the Bishops winking thereat* (saith *Costerus*) but they doe not condemne vs for following Christs example, and receiving in both kinds. Lastly, wee accuse them for their private Masses, contrary to Christs institution, and the custome of the Primitive Church; they excuse it *That it is through their own default and negligence, whereas* (saith Master *Harding*) *the godly and faithfull people, since the time of the Primitive Church, haue much complai*

nee

ned. And which is remarkable and comfortable to all beleeuing Protestants, we charge them with flat idolatry, in the adoration of the Sacrament, of Reliques, of Saints, of Images. And howsoever they excuse themselves, in distinguishing their manner of adoration: yet, I say, to our endlesse comfort be it spoken, they cannot charge vs in the positive doctrine of our Church, no, not with the least suspicion of idolatry.

F 4 SECT.



SECT. IX.

The testimonies of our Aduersaries touching the Protestant and the Romane faith in the particulars.

Parag. I.

Iustification by faith (onely.)

THese things premised, I will proceed to the examination of witnesses both for the Antiquity of our doctrine, and the Nouelty of theirs. But before I goe to publication, I will present you with two Records, for two principall points of our faith. By which

which evidences it shall appeare, that the Word and Sacraments, the proper markes of a true Church, were rightly preached, and duely administred heere in England in the most obscure ages long before *Luthers* dayes. I say, it shall appeare, that before and after the Conquest, the Priests and professors of those times protested openly against the doctrine of Romish merits, preaching saluation through Christ alone; and withall publikely professed and administred the same Sacraments in the same faith and truth which wee teach, and administer at this day.

In the dayes of *Anselme*,
Archbishop of Canterburie,
about the yeere 1080. there

F 5

was

Infrap. 93.

*Cassan. in ap-
pend. ad opus.
Ioh. Roffen.
de sancta &
misericordia
Dei. Nu. 2.*

*Ordo Bapti-
zandi, & vi-
sitandi. edit.
Venet. Anno
1575.*

was a set and publike forme of prayer prescribed for the visitation of the sicke, and this forme (saith Cassander) *in Bibliothecis passim obuia*; was commonly to be had in Libraries. The words are plaine, and fully consonant to the faith that our Church professeth: *Dost thou beleene to come to glorie not by thine owne merits, but by the vertue and merit of the passion of our Lord Iesus Christ? Dost thou beleene, that our Lord Iesus Christ did die for our saluation, and that none can be saved by his owne merits, or by any other meanes, but by the merit of his passion?* This manner and forme of Interrogatories was prescribed generally to all Priests for their visitation of the sicke, and the sicke party

party accordingly was taught to make answer to these, and the like questions: *All this I beleue.* Vpon this confession the Priest concluded with this instruction to the sick person; *Go to therefore, as long as thy soule remaineth in thee, place thy whole confidence in his death onely, haue confidence in no other thing, commit thy selfe wholly to his death, with this alone cover thy selfe wholly, intermingle thy selfe wholly in this death, wrappe thy whole selfe in this death: And if the Lord God will iudge thee, say, Lord, I appose the death of our Lord Iesus Christ betwixt mee and thy iudgement, and no otherwise doe I contend with thee: And if he say vnto thee, that thou art a sinner, say, Lord, I*
pus

*Respondet
infirmus, cre-
do.*

*Hosius in
Confessione
Petri con.
cap. 73.*

put the death of our Lord Iesus Christ betwixt thee and my sinnes: If he say vnto thee, thou hast deserued damnation: say, Lord, I set the death of our Lord Iesus Christ betwixt thee and my bad merits, and I offer his merit in stead of the merits which I ought to haue, but yet haue not: If hee say, that hee is angry with thee: say, Lord, I interpose the death of our Lord Iesus Christ betwixt mee and thine anger.

This point of faith was publikely professed in the Church of *England*, and generally practised shortly after the Conquest both by Priests and people.

But obserue the cunning of our aduersary. That book which was published in *Anselmes* dayes for instruction and

and visitation of the sicke ; the same booke, I say, both for matter and substance, hath of late yeeres bin printed at *Paris*, at *Colen*, at *Venice* ; whereby not only the doctrine of merits is eclipsed, but the now Romane faith is discovered to differ from the ancient. What meanes therefore may wee imagine can be found, how these men should rectifie their own printed Authors? Behold, the Romane *Inquisitors* haue carefully prouided by two *Expurgatory Indices*, that the words of comfort which the Priest was enioyned to pronounce to the sicke person, should bee blotted out.

And as the doctrine of Iustification was rightly
prea-

*Ordo Bapti-
zandi, cum
modo visi-
tandi insti-
mos.*

*Paris. anno
1575.*

*Colen. anno
1556.*

*Ven. anno
1575.*

*Quirog. pa.
149. Sandoz.
& Roxas an-
no 1612.*

preached in those dayes (according to the now Protestant faith, and contrary to the Tenet of the now Roman Church) so likewise you shall obserue, that the two Sacraments of Baptisme and the Lords Supper, were publicly taught, and duly administred in the same faith and doctrine before the Conquest, as they are now declared and receiued in the Church of England.

Parag



Parag. 2.

*The Sacrament of the Lords
Supper, and the doctrine of
Transubstantiation.*

First, concerning the
Sacrament of Baptism,
I thinke there is none
so blinde or stupid, that will
denie the Baptisme now v-
sed in our Church, both for
matter and forme, to be sub-
stantially the same that the
Primitive Church euer v-
sed, and that the Romish
additions of Salt and Spit-
e, and other Ceremonies
sed by them, neither cause
Transubstantiation in the
element, nor the want of
them inforceth Rebaptizati-
on

The Sacrament of the Eucharist.

on in the Protestant. So that concerning the truth of our Baptisme there can be no question. And as concerning the Sacrament of the Lords Supper, in the dayes of *Ælfricke*, about the yeere (996) there was a Homily appointed publikely to be read to the people on *Easter* day, before they did receiue the Communion, wherein the same faith and doctrine (which our Church now professeth) was publikely taught and receiued, and the doctrine of the Reall presence, (which at that time had got some footing in the Church) was plainly confuted and reiected. Neither was this the particular doctrine of one Bishop, but at the same time, the same mat-

ter

ter was deliuered to the
Clergy by diuers Bishops at
their Synods out of two o-
ther writings, or Epistles,
published by the same *El-*
fricke, one whereof was di-
rected to *Wulfstius* then Bi-
shop of *Sherbourne*; the o-
ther written to *Wulfstane*,
Archbishop of *Yorke*; where-
in both Priests and people
by their command and di-
rections, were instructed and
taught the doctrine of the
Eucharist in these words;
There is a great difference be-
twixt the body wherein Christ
suffered, and the body which is
receiued of the faithfull. The bo-
dy truly that Christ suffered in,
it was borne of the flesh of Ma-
ry, with blood and with bone,
with skin and with sinewes, in
humane limbs, with a reasona-
ble

Elfricks
Homily.
B. Usher in
his answer
to a chal-
lenge, &c.
ca. Real. pref-
pa. 78. 79.

ble soule living : and his spirituall body, which nourisheth the faithfull spiritually, is gathered of many cornes without blood and bone, without limbe, without soule ; and therefore there is nothing to be understood bodily, but spiritually, &c. This I say, and the like doctrine was approued by the Abbot of *Malmesbury*, by the Archbishop of *Yorke*, by the Bishop of *Sherbourne*, by diuers Bishops at their Synods, and by them comended to the rest of the Clergy, who were comanded to reade it publicly to the common people vpon *Easter* day, for their better preparation and instruction in the Sacrament. And for the same cause by the motion of *Wulfstan* the Archbishop, was *Elfricke* induced

Elfricus
Abbas Wul-
stano Archi-
episcopo salu-
tem in Chri-
sto. Ecce partu-
imus vestra
almitatis inf-
usionibus, tras-
ferentes An-

induced to translate the
 foresaid writings out of La-
 tine into the vulgar tongue,
 being of like argument with
 the Homily before mentio-
 ned. If this Protestant faith
 then publikely professed,
 had been taught onely by a
 multitude of seditious and
 factious persons, or had bin
 receiued by some few ex-
 communicate members in
 the same Church, our ad-
 uersaries might haue some
 colour, some plea, to denie
 the visibility of our Church.
 But when it appeares that it
 was generally published by
 the chiefe Bishops and Pa-
 stors of seuerall congregati-
 ons; when it appeares these
 Doctors had their calling
 and succession in the Ro-
 mane Church; when it ap-
 peares

*glucè duas E-
 pistolas, quas
 Latino elo-
 quio descrip-
 tas ante annū
 vobis destina-
 uimus. Tran-
 scrip. ex lib.
 Ms. in Bibl.
 publ. Iames
 in his dete-
 ction of the
 corruption
 of the PP.
 par. 2. p. 55.*

*Camp. Rat. 3.
Whit. p. 14.*

peares it was approued by a publike Synod at their meetings; I cannot but account it a Iesuities vaine flourish to tell vs, *That wee cannot espie out so much as one Towne, one Village, one house, for (1500) yeeres that sauoured of our doctrine.* So that if in that time any faction, or opposition arose concerning this doctrine, it was occasioned, not by bringing in a new doctrine, but by maintaining the old, and that with consent, and approbation of the Bishops then liuing. Nay more, if that the faith of *Gregory the Great*, published here in *England* (400) yeeres before that time; If I say, his faith and doctrine continued the same heere in our Iland, without alteration till the

the comming of *Luther*,
(which our aduersaries confidently maintaine,) either this Homily published by the Bishops was the faith of *Gregory*, and so our Church continued Visible in the same faith from his time till ours; or else the Romane doctrine, now taught and beleueed, hath not continued the same without alteration vntil the dayes of *Luther*.

Thus the Word and Sacraments taught by Christ and his Apostles, were published and proclaimed by the Bishops, & Archbishops of those times, for the sauing knowledge, and known salvation both of Priests and people. So that the most substantiall points of our religion were visibly knowne,
and

and generally published not in priuate corners, but in publike Libraries; not in obscure assemblies, but in open Churches, and general congregations of our owne Country, in the darkeſt ages long before *Luthers* daies.

Ælfricks
Sermon on
Eaſter day:
printed at
London
1623. pag 7.

And although the Inquiſitors haue not as yet paſſed their ſentence vpon *Ælfricks* Homily; yet in that Homily they haue ſuggeſted *Tranſubſtantiation* by two feigned miracles, contrary to the doctrine of the Eucharift then publiſhly taught, and farre different from the whole Scope of the Author. And the Latine Epistle written by *Ælfricke* to the Archbiſhop of *Yorke*, is to bee ſeene mangled and razed in a Manuscript in *Bennets Colledge* in *Cam-*

Cambridge, (as it is well observed by a learned Diuine) and I cannot conceiue, but it was done by some Romanist, because it doth plainly confute the doctrine of *Transubstantiation*. Thus we see, what time and errour hath brought to passe. That Protestant faith, which in *Elfricks* daies, was generally receiued in *England* for Catholike doctrine touching the Sacrament, is now condemned as hereticall by a preuailing faction in the *Romane Church*; and that word of truth which was published in *Anselmes* dayes, for the saluation of Priests and people in the *English Church*, is now condemned by an *Index Expurgatorius*, with a *Deleatur* vpon those sauing

D. James in
his detection
of corruption of
Fathers, par.
2. pag. 55.

*Ambrose.
rat. i. contr.
Arrian.*

sauiing words. But I say of them, as *S. Ambrose* sometimes pronounced of the *Arrians*. *They may well blot out our letters, but our faith they shall neuer abolish.*

*Transub-
stantiation.*

Againe, looke vpon their doctrine of *Transubstantiation*, and you shall see how miserably their Church is diuided touching the antiquity and vniuersality of that point of faith. Some deriue it from the words of Christ others from Christs benediction before the words were vttered; some from the exposition of the Fathers, others from the Councell of *Lateran*, some from the authoritie of the Scriptures others from the determination of the Church. And whereas many other points

of the Romish doctrine are pretended to be Apostolical Traditions, as having no foundation in the written Word, it is obserued by learned *Du Plessis*, that the Papists generally maintaine, that their Masse is prooued from the Scripture. Inso- much as at the 26. and 27. of *Matthew*, and other places, where there is mention made of the Institution of the Sacrament, their ordina- ry commentaries doe now note, and that commonly with capitall letters in the margin; *Here is the Instituti- on of the Masse*; whereas o- thers formerly, and euen the ordinary Glosses hath noted on the same words: *Here is the Institution of the Eucha-*

G

re-

*De Euch. l. 1.
ca. 1. initio.*

*Lyran. in
Mat. cap. 26.
edit 1520.
Camp. Rat. 2.
Whit. pag. 11
Hic institui-
tur Eucharis-
tia: Sacra-
mentum ad
Dominice
passionis re-
cordationem.*

Bel. tom. 3.
de Euch. l. 2.
ff. Totum.

Primum in-
stans prolati-
onis verborū
est primum
instans in quo
est in Sacra-
mento corpus
Christi, in to-
to autem in-
pore prece-
denti est item
substantia
panis. Aqu.
par. 3. q. 75.
ar. 1. ad. 1.

remembrance of the Lords
suffering. It was the great
vaunt of Campian the Iesuite
If the Protestants name the Gos-
pell, we ioyne with them, the ve-
ry words are for vs : This is my
body, this is my blood : and Bel-
larmino, his fellow Iesuite
professeth confidently, that
the words, This is my body
are of the essence of the Sacra-
ment, and they are operative. If
we shall further question, at
what time; whether before
or after the words spoken
there is a conuersion of the
elements into the body and
blood of Christ : Aquina
tels vs, that the very last in-
stance of the delinerie of the
words, is the first instance of
Christs body in the Sacra-
ment, but in all the time be-
fore there is the substance of
bread

bread remaining.

If these men therefore haue spoken the truth, let them beare witnesse of the truth; onely let mee tell you, they want that vnity in this point of faith, which they appropriate as a speciall marke to their Church: & for prooffe of this, I will produce no other testimonies, but their owne learned Authors (and I presume, a better prooffe then their own confessions, none of them can expect.) Whereby it shall appeare, that their grand point of Transubstantiation hath neither foundatiō in the Scriptures, nor certainty in the Fathers, nor vnity among themselues, to conclude it for an Article of beliefe. First, touching the words of

Dan. Cham.
Panstr. lib 6.
de Euch. c. 7.

Ex Catholicis
solus Caieta-
nunc in Com-
mentario hu-
ius Articuli,
qui iussu Pij
Quinti in
Romanâ edi-
tione expun-
ctus est, docu-
it, seclusâ
Ecclesie au-
thoritate,
verba illa
(Hoc est cor-
pus meum)
ad veritatem
hanc confir-
mandam non
sufficere]
Suar. Tom. 3.
disp. 46.

Consecration, *Salmeron* the Iesuite speaking in the person of the Grecians, deliueers their opinion in this manner: *For as much as the benediction of the Lord is not superfluous or vaine, neither gaue hee simply bread, it followeth, that when he gaue it, the transmutation was already made; and those words (This is my body) did demonstrate what was contained in the bread, not what was made by them.* And *Swarez* the Iesuite ingeniously professeth, that *Cardinall Caietan* in his Commentary vpon this Article, did affirme, that those words of Christ, *This is my body*, doe not of themselves sufficiently prooue Transubstantiation, without the supposed authority of the Church; and therefore by the commandement of *Pius*

Quintus,

Quintus, that part of his Commentary is left out of the Romish Edition. *Habemus confitentem*, wee have a faire confession for a Cardinall, and a friendly caveat touching the spunging out of his authoritie. And that the world may know, that these men are better friends to our cause, then many yet conceiue them to be, I will produce both Cardinals, and Bishops and Schoolemen, who will testifie with vs.

First, that there are no words in Scripture to prooue Transubstantiation.

Secondly, that those words, *This is my body*, are not of the essence of the Sacrament.

Thirdly, that the ancient Fathers did not beleue the

substance of the Sacramental bread to bee conuerted into Christs reall flesh.

Fourthly and lastly, that Transubstantiation was not beleued *de Fide*, as a matter of faith, about 1000. yeeres after Christ.

And first I will giue you their owne confessions touching the place and prooffe of Transubstantiation, deriued from the Scriptures.

Gabriel Biel.] *How the body of Christ is in the Sacrament, Non inuenitur in Canone Bibliæ, It is not expressed in the Canon of the Bible.*

Cardinall de Alliaco.] *That manner or meaning, which supposeth the substance of bread to remaine still, is possible, neither is it contrary to reason, nor to the authority of the Scriptures;*

may,

*Quomodo sit
corpus Christi
verum per
conuersionem
alicuius, &c.
Biel in Can.
Missæ Lect.
49.*

*Pateet quod
ille modus sit
possibilis, nec
repugnat ra-
tioni, nec au-
thoritati Bi-
bliæ, imò fa-
cilius ad in-
telligendum
& rationabi-*

may, it is more easie and more reasonable to conceive, if it could accord with the determination of the Church.

1. Fisher Bishop of Rochester.] Hitherto Saint Mathew, who onely maketh mention of the new Testament; neither are there any words heere written, whereby it may bee proued, that in the Masse is made the very presence of the body and blood of Christ: And lastly, he concludeth, *igitur per ullam Scripturam probari: it cannot be proued by any Scripture.*

Durand.] Christ blessed the bread by his heauenly benediction, and by vertue of that word, the bread was turned into the substance of Christs body, and (saith he) *Tunc confecit cum benedixit, Hee then made it, when he blessed it.*

G 4

O do

lior, quam,
Eccl. In 4.
Sentent. q. 6.
ar. 1.

Haecenus
Mattheus,
qui & scilicet
Testamenti
noui memi-
nit, & illi
hoc verbum
positum est
quod probetur
in nostra
Missa veram
feri carnis &
sanguinis
Christi pra-
sentiam. I.
Fish contra
capt. Babilo-
nicam. c. 10.
N. 8 & 0.

Benedixit
benedictione
caelesti, &
virtute verbis
quae converti-
tur panis in
substantiam
corporis Chri-
sti, &c. Du-
rand. in Rati-
onal. l. 4. c. 41.

*Benedixit,
suum corpus
fecit, qui pri-
us erat panis,
benedictione
factus est ca-
ro: non enim
post benedi-
ctionem di-
xisset, Hoc est
corpus me-
um, nisi in
Benedictione
fieret corpus
suum.] Odo
in Canonem
Dist 4.*

*Quod Evan-
gelium non
explicauit
expresse, ab
Ecclesia ac-
cepimus, viz.
conuersionem
panis in cor-
pus Christi,
Caiet. Tom 3.
9. 75. ar. 1.
Christoph. de
Cap Fontium
lib. de corre-
ctione Theol
Scol. Lege
Christoph. fol.
11. 41. 87. 18.
23. 63. 58.
fol. 7. 9. &c.*

*Odo Cameracensis.] Christ
blessed the bread, and then made
that his body which was first
bread, and so by blessing, it be-
came flesh: for otherwise hee
would not haue said after he had
blessed it, This is my body, un-
lesse by blessing it, he had made
it his body.*

*Cardinall Caietan.] That
part which the Gospell hath not
expressed, viz. the conuersion of
the bread into the body and
blood of Christ, we haue receiued
expressely from the Church.*

*Christophorus Archbishop
of Cæsarea.] Before the words
(This is my body) were utte-
red by Christ, if the bread by
benediction had not been his bo-
dy, that proposition had not been
true: for when Christ said, Take
ye, eate ye, if at that time the
bread by benediction were not
chan-*

changed, it will follow, that Christ did command his Disciples to take and eat the substance of bread: and so we must denie the Article of Transubstantiation. Therefore it is most certaine, that Christ did not consecrate by those words, neither were they any part of consecration. And in this opinion both the Councell of Trent, and all Writers did agree, till the late times of Caietan, that Christ did consecrate the bread by blessing it; and therefore we conclude this for an infallible truth, to which both Scriptures and Councils, and all Antiquity yeeld an undeniable testimony and consent, that the words, *This is my body*, are not the words of consecration, nor consequently the cause of Transubstantiation.

Secundo dicit
 Scotus, non
 extare locum
 v. l. um Scrip-
 turæ tam ex-
 pressum, ut si-
 ne Ecclesiæ de-
 terminatione
 evidenter co-
 gat Transub-
 stantiationem
 admittere,
 atq; id non est
 omnino im-
 probabile.
 Nam etiam si
 Scriptura, &c.
 — tamen me-
 rito dubitari
 potest cum
 homines do-
 ctissimi & a-
 cutissimi
 quali: in pri-
 mis Scotus
 fuit, contra-
 rium sentiunt.
 Bell. de Eu-
 char. lib. 3. ca-
 23 Tom. 3.
 sect. secunda.

Cardinall Bellarmine.] It
 is not altogether improbable
 that there is no expresse place of
 Scriptures to proove Transub-
 stantiation, without the declara-
 tion of the Church (as Scotus
 said) for although the Scriptures
 seeme to vs so plaine, that they
 may compell any but a refracta-
 ry man to beleue them, yet it
 may iustly be doubted, whether
 the Text be cleare enough to in-
 force it, seeing the most acute
 and learned men, such as Sco-
 tus was, haue thought the con-
 trary. Thus the learned Car-
 dinall, who at first did confi-
 dently affirme, that the
 words, *This is my body*, were
 of the essence of the Sacrament,
 and did effect that which they
 did signifie; vpon the exami-
 nation of witnesses of his
 owne fide, confesseth, *Me-
 rito*

non dubitari potest, &c. It may
justly be doubted, whether
the Scriptures doe prooue
the bodily presence; and we
all know and confesse, that a
doubtfull opinion cannot be
made an Article of Faith.
From which confessions I
may truly inferre; If the
consecrated bread bee nei-
ther transubstantiated by
Christs benediction before
those words were vttered,
as *Aquinas*, the *Romane Cate-
chisme*, and the *Masse-Priests*
commonly affirme; nor by
the words, *This is my body*,
vttered after the Benedicti-
on, as the *Archbishop of Ca-
sarea*, *Cardinall Caietan*, and
others do affirme: then cer-
tainely there are no words
in Scripture to proue Tran-
substantiation for an Arti-
cle

cle of beliefe.

I proceed from Scriptures to Fathers : *Alphonſus de Castro* was a diligent reader and obseruer of the ancient Fathers, yet after great study, and long search in their writings, returns this answer : Of the conuerſion of the body and blood of Christ there is seldome mention in the ancient Fathers. And the reason is giuen by another learned Writer of his own side. In the Primitiue Church it was beleeued for a point of Faith, that the body of Christ was contained vnder the formes of bread and wine, but it was not beleeued as a matter of faith, that after consecration the substance of the bread was conuerſed into the body of Christ. And howſoeuer our Aduersaries pretend

anti-

De Transubstantiatione panis in corpus Christi rara est in antiquis Scripturibus mentio. Alphons. lib. 8. contra hares. verbo Indisgenia. In Primitiua Ecclesia de substantia fidei erat, corpus Christi sub specibus contineri, tamen non erat de ſile substantiam panis in corpus Christi conuerſi, & facta consecratione illinc recedere.] Io. Trubarne in .d. 11. q. 3. disp. 42. ff. 1.

antiquity and vniuersality
of Fathers for their doctrine;
yet Saint *Austin* is so wholly
ours in this point, that *Mal-*
donat the Iesuite noting his
exposition vpon those words
of Scripture: *The Fathers*
haue eaten Manna, and are
dead, &c. makes this confessi-
on: *I am perswaded, that if*
Saint Austin, being so great an
enemy to heretikes, had liued in
these our dayes, would haue been
of another minde, when hee had
once perceiued the Calvinists in-
terpretation to bee almost the
same: and *Gregory de Valen-*
tia, obseruing the manifest
testimonies of *Theodoret*,
(viz.) That the consecrated
elements did remaine in their
proper substance, and shape, and
figure; returnes the like an-
swer: *It is not to be maruelled,*
if

The like
place out of
Vasqu. in-
fra. p. 160.

Hoc dico per-
suasum me
habere, San-
ctum Augu-
stinum, si no-
strâ fuisset a-
etate, longè a-
liiter sensu-
rum fuisse ho-
minem omni
hereticorum
generi inimi-
cissimum, cū
videret ad e-
undem ferè
modum Cal-
uinistas hunc
& illum D.
Pauli locum
interpretari.
Maldon in
Ioh. 6. v. 50.
num. 80. 81.

Minimè mirum est, si unus aut alter, aut etiam aliquis ex veteribus minimè consideratè & rectè hæc de re senserint. Greg. de Valent. de Transubstant. lib. 2. cap. 7. Cusan. exercit. lib. 6.

if one or more of the ancient Fathers (before the question of Transubstantiation was thorowly debated in the Church) haue both thought lesse considerately and truly concerning Transubstantiation. And this is an answer (saith he) briefe, and simple, and noway inconuenient. Thus it seemes Theodores with other Fathers were ignorant of the greatest mysteries of their saluation. And S. Austin did not rightly vnderstand the corporall presence; for hee would haue changed his opinion, if hee had liued in these dayes. But their learned Cardinall Cusanus is not so reserued in his opinion of the Fathers, he speaks plainly and openly; that certaine of the Ancient Diuines are found

found of this minde, that the bread in the Sacrament, is not transubstantiated or changed in nature, but remaineth still, and is cloathed with another substance more noble then it selfe. And for conclusion of this point, many Writers and Schoolemen in their owne Church, are so farre from granting Antiquity and Vniuersality to this doctrine, that they professe, the Tenet of Transubstantiation was lately receiued into the Church for a point of faith.

Scotus tels vs, that before the Councell of Lateran, Transubstantiation was not beleeued as a point of faith. This did Bellarmine obserue as a thing remarkable in Scotus, although he doth not approue the same. And Suarez his fellow

Nota.

Unum addit Scotus, quod minime probandum, quod ante Lateranense Concilium non fuisset dogma fidei. Bellar. lib. 3. de Euchar. cap. 23.

Suar. in 3.
Tom. in Eu-
char. disp. 70.
sect. 2. p. 602.

fellow Iesuite professeth,
The Schoolemen, which teach,
that the doctrine of Transub-
stantiation is not very ancient,
ought to bee corrected, such as
Scotus was. It is confessed
then, that *Scotus*, and other
Schoolemen did acknow-
ledge Transubstantiation for
a new doctrine; & it is most
probable, that such Schoole-
men as liued not long after
the Councell of Lateran
(where that doctrine was
decreed for a point of faith)
best vnderstood the Tenets
of those times. In like man-
ner, *Durand*, and some of his
fellow Schoolemen after
him, professed openly, that
the materiall part (or sub-
stance) of the Sacramental
bread was not conueried. These
testimonies are so true and
evident

euident to the world, that Bellarmine doth confesse and auoid that saying of Scotus with à *minimè probandum*, &c. it must not bee allowed; and as touching Durand, he answereth, his doctrine is hereticall, but he is no heretike, because he is ready to submit to the iudgement of the Church.

To let passe Wickliffe, the Waldenses, and others who were condemned for heretikes for professing the same doctrine; their owne Proctors, Hostiensis and Gausfridus tell vs, that there were others in those dayes, who taught, that the substance of bread did remaine; and this opinion, say they, was not to bee reiected. If we descend to this last age, their owne learned Tonstall professeth, that the

beliefe

Bell. de Euchar. lib. 3.
c. 13. Sect. 3.
Tom. 3.

Durand in
4. Sem. dist.
10. q. 1. sum.
13.

beliefe of Transubstantiation within lesse then 500. yeeres, was a matter of indifferency, not an Article of faith. *Of the manner & meanes of the reall presence, how it might be either by Transubstantiation, or otherwise, perhaps it had been better to leaue to euery man, that would be curious, to his owne coniecture, as before the Councell of Lateran it was left: and lastly, their owne Erasmus concludes with à sermo definiuit Ecclesia, &c. It was late ere the Church defined Transubstantiation.*

De modo quo id fieret fortasse satis erat, curiosi quemq; relinquere consuetudine, sicut liberum fuit ante Conciliū Lateranense. se. Tonstall de Euch. lib. 1. pag. 46. Eras. Annec. in 1. Corinth. 7.

Since therefore the Protestant faith, touching the Spirituall and Sacramentall participation of Christs body, was generally taught and beleeued in the former and the latter ages; since the do-

ctrine

ctrine of Transubstantiation
hath no Vnitie amongst the
Romish Authors, no Vni-
uersality amongst the anci-
ent Fathers, no certainty in
the sacred Scriptures; Saint
Austins profession shall bee
my conclusion: *Whether con-
cerning Christ, or his Church, or
any thing that appertaineth to
our faith and life, I will not say,
if we (who are no way to be com-
pared to him that so spake) but
if an Angell from heauen shall
reach vnto you any thing, be-
sides that you haue receiued in
the Legall and Euangelicall
Scriptures, let him be accursed.*

Par.

*Sicut de Chri-
sto, sicut de
Ecclesia, sicut
de quacumq;
aliqua re, que
pertinet ad fi-
dem vitamq;
nostram, non
dicam nos, ne-
quaquam
comparandi
ei qui dixit,
sed si Ange-
lus de Cælo
vobis annun-
tauerit præter-
quam quod
in Scripturis
Legalibus &
Euangelicis
accepistis, A-
nathema sit.
Aug. Contr.
litter. Peril.
lib. 3. cap. 6.
Tom. 7.*



Parag. 3.

Private Masse.

Si quis dixerit, Missam, in quibus solus sacerdos Sacramentaliter communicat, esse illicitam, ideoque abrogandas, Anathema sit Concil. Trident. can. 8. Sess. 22.

Artic. of Ireland Art. 100.

IT is decreed by the Councell of Trent; If any shall say, that Masses, in which the Priest alone doth communicate, are unlawfull, and therefore ought to bee abrogated, let him be accursed. Here is a Curse proclaimed against all, or any, that shall condemne priuate Masse as unlawfull, and herein the Protestants stand in danger of a cursing Councell. For it is an Article of the Reformed Church: *Private Masses, that is, the receiuing of the Eucharist by the Priest alone, without a competent number of*
Com-

Communicants, is contrary to the institution of Christ, and the practice of the Primitive Church: and hence it will follow, that Priuat Masse is unlawfull, and therefore to be abrogated. Now he that curseth vs, curseth Christ that ordained it, and God that commanded vs to observe it. It was the answer in the like case made by a right Reuerend and learned Prelate of our Church: *If we haue altered any part of Christs Institution, curse on in Gods name, and let your curses take effect, but if the celebration of our Mysteries be answerable to his Will and Word, that first ordained them; you curse not vs, whom you would hurt, but him, that your cursed tongues cannot hurt, which is God to be*

R. Bilson
Differ. be-
tweene
Christ. Sub-
iect. & An-
tichrist. Re-
bel. pa. 657.

be blessed for ever.

Mat. 26.
Marke. 14.
Luke 22.

The Communion, which is vsed, together with Priest and people in our Church, is deriued from Christ himselfe ; For the Euangelists tell vs, *Christ tooke bread, and when he had giuen thanks, he brake it, and gaue it to his Disciples* : he tooke bread, that he might breake it; he brake it, that he might giue it : he gaue it, that they should cate : and so much Christs words declare, which are both plurall, and spoken to others ; (*Take yee, eate yee*) not singular, or to himselfe alone; as if the whole course of Christs actions and speeches intended the deliuering of the Sacrament vnto others. After Christs Passion, the Apostle *Saint Paul* giues

gives this charge to the Co-
 rinthians; *Bee yee followers of
 me, even as I also am of Christ.*
 And in the same Chapter
 he shewes, wherein they
 should imitate Christ; *When
 ye come together (to eate the
 Lords Supper) tarry one for a-
 nother, that yee come not toge-
 ther vnto condemnation:* and
 as if he had foretold by the
 Spirit of Prophecy, the do-
 ctrine of these times, he puts
 the question forcibly to the
 Masse Priests; *The Cup of
 blessing which we blesse, is it not
 the Communion of the blood of
 Christ?* as if hee had said,
 therefore it is called a Com-
 munion, because it is a com-
 mon Vnion of Priests and
 people; otherwise, (saith
 Hugo) *it is called a Communi-
 on, for that the people in the*
Primi-

2. Cor. 1. 1.

This was
 spoken of
 the Sacra-
 ment. Aug.
 Epist. 118.
 Tom. 2.

1. Cor. 10.
 Post hoc di-
 citur com-
 munitio que
 appellatur, ut
 omnes com-
 municemus,
 vel dicitur
 communio,
 quia in Pri-
 mitiua Ec-
 clesia populus
 communica-
 bat quolibet
 die. Hugo
 Cardin. in
 speculo Ec-
 clestie.

Primitive Church did communicate euery day (together.)

Looke vpon the ancient Councils in the Roman Church, and they are witnesses of our doctrine without exception. It was ordained by the Council at Nantes, that no Priest should presume to celebrate the solemnities of the Masse alone: for say they; to whom doth the Priest say, The Lord be with you; and, Lift up your hearts; and, We giue thanks vnto the Lord; when there is none to make answer? or whom doth he inuite to pray with him? when he saith, Let vs pray, being none to pray with him? Therefore let this ridiculous superstition be banished from the Cloysters of Monkes.

Pope Innocent the Third about

Concil. Na.
netense. cap.
30. apud
Cassan. p. 83.

about (400.) yeeres ago, ob-
 serving that this decree
 could not accord with the
 Masses of his times, wherein
 the Priest alone did partake
 of the Altar: devised this an-
 swer to make good their
 new doctrine: *We must pious-
 ly beleue, that the Angels ac-
 company them that pray accor-
 ding to the saying of the Pro-
 phet: I will sing Psalms to thee
 in the presence of the Angels?*
 And Bellarmine also rightly
 observing, that it would bee
 thought a mockery for the
 Priests to say: *As many of
 you as have received of the Sa-
 crament: when as none but
 the Priest alone did receive,*
 understands the meaning of
 those sayings with this con-
 text: *Those words were spoken
 for the present Communi-
 cants,*

*Pie creden-
 dum est, quod
 Angeli Dei
 comites affi-
 stant oranti-
 bus, secun-
 dum illud
 Prophetarum;
 In conspectu
 Angelorum
 psallam tibi.
 Innoc. 3. lib. 2.
 cap. 24.*

*Bellar. Tom. 3
 de Missa lib.
 2. cap. 10.*

*Cum ille com-
municandi
mos non am-
plius apud
nos obserue-
tur, non minus
Laicorum,
quam sacer-
dotum desidia
& negligen-
tia; inuenit,
& introduxit
Spiritus
Sanctus primum
huius negli-
gentie sup-
plam: nam,
per Missa-
rum, quas
soli sacerdotes
peragunt, fre-
quentatio-
nem.*

*Cochl. de Sa-
crificio Mis-
sa, contra
Musculum
Cass. Lyrurg.
cap. 35. pag.
86.*

*In Primitiua
Ecclesia om-
nes qui celo-
brationi
Missarum in-
tererant sin-
gulis diebus*

cants, if any were present, and al-
so for those who did communi-
cate elsewhere. So that some-
times the Angels, sometimes
the absent doe supply the
roome of those that should
be present. It were no hard
matter to cite ancient Fa-
thers for the Visibilitie of
our Church in this point of
doctrine. But our aduersa-
ries shall save me the labour
in this kinde. Because you
shall heare them make their
owne confession, that their
private Masse was altoget-
her vnknowne to the Pri-
mitiue Church in the best
and first ages :

Cochleus] *Anciently all the
Priests and people did commu-
nicate together, as appeareth by
the Canons of the Apostles, and
writings of ancient Fathers.*

but now since the order of communicating together, hath ceased by the negligence of Priests and Pastors, the holy Ghost hath taught us a remedy against their slothfulnesse in celebrating of Private Masse.

Durandus Mimaten[sis] In the Primitive Church, all that were present at the celebration of the Masse, did every day communicate, because all the Apostles did drinke of the Cup according to Christs command; Drinke yee all of this: and their oblation was a great loafe, sufficient for all, which the Grecians are said to continue to this day

Odo Cameracensis] In the Primitive Church they neuer had Masses without the conuention of the people to communicate together; afterwards it grew to a custome in the Church,

communicare solebant, eo quod Apostoli omnes de calice bibunt, Domino dicente, Bibite ex hoc omnes: Offerebant enim magnum panem et omnibus sufficientem, quod adhuc Graeci seruare dicuntur. Durand. Rit. 4. cap. 53. Antiquitus in usu Ecclesie non fuisse, (v. 2.) cum nulle Masse sine Collecta hoc esset, ceterum aliquo tempore effusum et sacramenta participantium agerentur, &c.

Odo in expositio[n]e Canonis. O[mn]i in Primitive Ecclesia singulis diebus qui Canon Missae intererant,

solitos fuisse
communicare,
sed postea,
etc. Beletus.
in Explicat.
Canonis c. 50.
Dicitur com-
municatio, quia
in Primitiva
Ecclesia po-
pulus commu-
nicabat quo-
libet die. Hu-
go in speculo
ecclesie.
Initio nascenti-
bus Ecclesie
Christiani,
qui celebra-
tioni Missae
aderant, post
acceptum pa-
nem commu-
nicare sole-
bant. Durand.
de ritibus c.
58. Sciendum
iuxta antiquos
Patres quod
soli communi-
cantes myste-
rijs interesse
consueverint,
etc. Micro-
log. de eccles.
observat.

to haue priuat and solitary Masses especially in Cloysters.

Beletus] Wee must know for certaine, that in the Primitive Church, all those that were daily to bee present at the Canon of the Masse, were wont to communicate.

Hugo Cardinalis] It is therefore called a Communion, because the people in the Primitive Church did communicate euery day together.

Durandus Tholosanus] In the Infancy of the Church, the Christians which were present at the celebration of the mysteries, after the blessing were wont to communicate.

Micrologus] We must know according to the ancient Fathers, that the Communicants onely were wont to bee present at the Mysteries, and therefore before

before the Communion, the Catechismens & Penitents, which were not prepared to communicate, were commanded to depart.

Cassander Ex Micrologo] cannot be said properly to be Communion, but where some people are partakers of the same sacrifice with the Priest; and all the best learned doe acknowledge, that to have been the ancient custome of the Romane Church.

Innocentius the third] In the Primitiue Church, every day those that were present at the sacrament, were wont to communicate; but the number of the faithfull increasing, it was appointed they should communicate onely on the Lords day: Afterwards, by reason this custome was neglected, it was or-

H 3 dered,

Proprie communio dici non potest, nisi plures de eodem sacrificio participant, & quidem hunc antiquum esse Rom Ecclesie morem, &c.

Cassand de solitarijs Missis.

In Primitiua quidem Ecclesia singulis diebus quae celebrationi Missarum intererant, communicare solabant, sed ex crescentie multitudinis, &c.

Innocent. 3. lib. 6. de Myster. Miss. c. 5.

dered, that euery Christian should celebrate the Communion thrice euery yeere ; and at last this remedie was found out, that instead of the Communion, which was the Myserie of unity, they should greete one another with an holy kisse.

Res ipsa clamat tam in
Graeca quam Latina Ecclesia,
non solum sacerdotum sacrificium,
sed et reliquos, presbyteros,
Diaconos, nec non et reliquos
in plebem, aut saltem plebis aliquam partem
communicaſſe, quod quomodo refertur
Cassand. Epist. de solit.
Miss. pag. 956.
Lewel in cap. of private Masse, initio,
pag. 3.

Iohannes Hoffmeisterus. The thing it selfe doth speak
and cry aloud, both in the Greeke
and Latine Church, that not
onely the sacrificing Priest, but
the other Priests and Deacons
and the rest of the people, or
least some part of the people do
communicate together; and how
this custome ceased, it is to be
wondred; and it is to be ende
uoured that this good custome
may be restored to the Church.

Master Harding] The
others doe commonly forbear
communicate with the Priest

through their owne default
and negligence, nor regarding
their owne salvation: whereof
the godly and carefull Rulers of
faithfull people have since the
time of the Primitive Church
alwaies much complained.

[Justinian] In ancient times
that which the Greeke Church
useth at this day of one loafe of
bread consecrated, diuers parts
were distributed to all, that by
their Communion, their Vnion
with Christ might bee more
plainely expressed.

[Bellarmine] Although there
is no expresse testimony amongst
the Ancients, to testifie, that
they at any time offered sacri-
fice without some one or more,
communicating with the Priest,
yet it may be gathered by con-
jectures. So that there is no
certaine prooffe of Antiqui-

Olim, quod
etiam nunc
Graeci usur-
pant, ex uno
eodemq; pane
consecrato de-
libata par-
ticula singu-
lis tribueban-
tur, ut melius
unio & con-
iunctio cum
Christo, atq;
apertius sig-
nificaretur.
Iustinianus
1. Cor. 10.
Nunquam
expresse le-
gitur à vete-
ribus oblatum
Sacrificium
sine commu-
nionem alicuius
vel aliquo-
rum præter ip-
sum Sacer-
dotem. Bellar.
lib. 2. de Mis-
sa. c. 9.

Ant. (1600)
ca. 12. d. 9. 10.

tie for this point of faith,
but onely by coniectures,
as *Bellarmino* himselfe con-
fesseth.

Thus you haue heard ma-
ny of the best learned Ro-
manists, witnessing the anti-
quitie of our doctrine, and
consequently intimating the
noueltie of their owne. And
it seemes the learned Fa-
thers of the Trent Council,
were very sensible of that
doctrine which the ancient
Fathers taught; and proclai-
med for the right Commu-
nion in their Church, and
thereupon you shall ob-
serue, the Councell con-
cludes in that Canon of
Private Masse, with a well-
withing to the Protestants
doctrine; *Optaret quidem Sa-
crasanta Synodus, &c.*

*Concil. Trid.
cap. 6. Sess. 22*

the sacred Councell could wish, that the faithfull people which stand by, would communicate with the Priest, not onely in spirituall affection, but in Sacramentall participation; and the reason is there rendred by the Councell: Because it would bee more fruitfull and more profitable for the Receiver. Behold, out of the same mouth proceeds cursing and blessing; in the first part of the Canon, the Councell doth accurse all those that receive Private Masses unlawfull, and therefore to bee abrogated; in the next place, they wish they were restored to the ancient custome for the benefit of the Receiver. So that from the particular confessions of many learned Romanists, our

*Quod huius
Sanctissimi
sacrificij fru-
ctus uberior
proveniret.*

*Concil. Ibid.
Con. Trid. ibid.
Can. 8.*

Communion of Priests and people is adiudged more ancient, and from the generall confession of a generall Councell, our Communion is concluded to bee more fruitfull.

Fewel Artic.
1. in initio.
p. 9. 10.

But put the case [saith Master Harding] that the people might be stirred to such devotion, as to dispose themselves worthily to receiue their housell euery day with the Priest, as they did (in the Primitive Church) what would these men haue to say? Surely, if our aduersaries would leaue their Priuate Masse, and returne to our Communion agreeable to the practice of Christ and his Apostles; I presume these men, that is, the Protestants would say, that the Masse-Priests need not

not then so much complaine
of the Noueltie of our do-
ctrine. And yet one thing
more I will adde ; that albe-
it this point of doctrine
were reformed and restored
by them to the Primitive
sincerity, (from which they
confesse to haue digressed :)
yet I say farther, that they
stand guilty of the like no-
ueltie, and corruptions in the
Articles of their owne late
Creede, which haue also as
much need of Reformation,
euen by the Testimonies of
the best learned amongst
themselves ; as shall be pre-
sented in the next place.

Parag.

Parag. 4.

The seven Sacraments.

*Bulla Pij
Quarta Ar-
tic. 3. Con.
Tid. p. 441.
Colon. 1610.
© 1615.*

*Suarez disp
12. Sect. 1.*

IT is the third Article of the Romane Creed, that there be truly and properly seven Sacraments of the new Law, instituted by our Lord Iesus Christ, and necessarie to the salvation of mankind. This Point of faith was grounded vpon the Authoritie of the Councell of Florence, and the Councell of Trent: the one did insinuate the number of seven Sacraments: the other did expressly decree it for an Article of faith (saith Suarez) but because the Romanists relie wholly vpon the Trent Councell, it will not be amisse

amisse to examine that Decree, and thereby to observe with what Vnity and Consent their Profelytes haue pursued this doctrine of faith.

The Councell of Trent hath defined and declared, If any shall say, that all the seven Sacraments of the new Law were not instituted by Christ, or that there are more or lesse then seven, viz. Baptisme, Confirmation, the Eucharist, Penance, Extreme Vnction, Orders, and Matrimonie; or that any of these is not truly and properly a Sacrament, let him be accursed. This Trent Decree is so prevalent with the Church of Rome, that Bellarmine professeth: *This testimonie ought to suffice, if they had no other.* And surely it will appeare, that

*Concil. Trid.
sess. 7. can. 1.
Ablao, firmo,
cibo, piget,
ungit, & or-
dinat, vxor.
Gerson de 7.
Sacram. p. 69.*

*Quod testimo-
nium, etiamsi
nullum habe-
remus aliud,
deberet suffi-
cere. Bellar.
Tom. 3. de
effectu Sacr.
l. 2. c. 25.*

that other testimonies are scarce and few; and therefore it may bee thought a strange saying; that one testimony of a late Councell might suffice for an Article of faith, which by his owne Tenet requires Antiquitie, Vniuersalitie, and Consent; yet this Cardinall proceeds further, & tels vs, the authoritie of this Councell is so auailable for this point, yea for all Articles of faith; that, *If we should take away the credit of the present (Roman) Church and present Councell of Trent, the decrees of all other Councels, nay, even Christian Faith it self might be called in question.*

If (by Christian faith) the Cardinall vnderstand the present Romane faith, without doubt this saying is most true;

*Si tollamus
authoritatem
presentis Ec-
clesie & pre-
sentis Concilij;
in dubium re-
uocari pote-
runt omnium
aliorum Con-
ciliorum de-
creta, & tota
fides Christia-
na. Idem ibid.*

true; for if we consider their
misinterpreting the *Ancient*
Creed, and there creating of
a New, it cannot possibly be
defended, but by the Ro-
mane Church, & the Trent
Councel; but if he mean the
generall and saving faith of
all true beleeuers, I may tru-
ly say, this Tenet is a foun-
dation of Atheisme. For who
can truly say, that the word
of Christ is not alone suffi-
cient for the faith of all be-
leeuing Christians? It is the
voice of the blessed Apostle,
I have not shunned to declare
unto you all the counsell of
God: Acts 20. 27. And
Bellarmine himselfe is for-
ced to confesse, *That all*
those things are written by
the Apostles, which are ne-
cessarie for all men, and which
the

See D. Feat-
ly in his
writ of Er-
ror against
the Appea-
ler. p. 54. 55.

the Apostles preached generally to all. Besides, how can the faith of Christians depend vpon a Church, which is fallen from the faith? or how can a general beliefe of Christianity, relie safely vpon a Councel, that is disclaimed by the greatest part of the Christian world, viz. by England, by France by Germany? &c. But to let passe the Heluetian, the Scottish, the Germane, and the English Churches, what will become of the ancient Church of Rome? nay what will become of their owne Schoolemen in the latter ages? did they all beleue and teach, that there were neither more nor lesse, then seuen Sacraments? did they maintaine that

that they were all instituted
by Christ? did they professe,
that they were all truly and
properly Sacraments of the
new Law? If any learned
men aliue shall prooue, that
the seuen Trent Sacraments
were instituted by Christ,
and that all the Fathers, or
any one Father in the Primi-
tiue Church, or any known
Author for about a thou-
sand yeeres after Christ,
did teach, that there were
neither more nor lesse then
seuen, truly ad properly so
called, and to be beleueed of
all for an Article of faith, (all
which is the constant do-
ctrine of the Church of
Rome.) let the *Anathema*
fall vpon my head.
First it is agreed on both
sides, that the Sacraments of
the

the new Law were instituted by Christ (for hee onely hath authoritie to seale the Charter, in whose authority onely it is to grant it.) Now as Princes seales confirme and warrant their deeds and charters, so doe the Sacraments witnesse vnto our consciences, that Gods promises are true, and shall continue for euer. Thus doth God make known his secret purpose to his Church: first he declareth his mercies by his word, then he sealeth it, and assureth it by his Sacraments. *In the Word we heare his promises, in the Sacraments wee see them.* The difference then betwixt the Church of Rome and vs stands in this, in the two proper Sacraments of Baptisme and the Lords

Lords Supper, wee haue the
element and the institution;
in the other five there want-
eth either of these. And
therefore in a proper sense
or meaning are not to be ta-
ken for Sacraments. In Bap-
tisme the Element is water,
in the Lords Supper bread
and wine. Baptisme hath the
words of Institution; *Teach*
all Nations; baptizing in the
name of the Father, and the
Sonne, and the holy Ghost: The
Lords Supper likewise hath
the word of Institution: *Do*
this in remembrance of me.
And therefore we say, these
two are properly and truly
called Sacraments, because
in them the Element is ioy-
ned to the Word, and they
take their ordinance from
Christ, and be visible signes
of

Mat. 28. 19.

Luk. 22. 19.

of an inuisible ſauing grace. The other five we call them not Sacraments, becauſe they haue not the like inſtitution. *Confirmation* was ordained by the Apoſtles; but the Trent Councell confeſſeth, the Sacraments are ordained by Chriſt. *Penance* and *Orders* haue not any outward element ioyned to the Word. And *Matrimonie* was not ordained by Chriſt in the new Teſtament, but by God himſelfe in Paradife. Beſides, the grants and ſeales of Chriſt, (viz. the Sacraments) are the peculiar and proper poſſeſſion of the Church of Chriſt. Inſomuch as *Turkes* and *Infidels* may haue the benefit of marriage out of the Church, yet cannot haue the benefit of Chriſts

Christs Sacraments, which
belong onely to his Church.
And lastly, it passeth our vn-
derstanding to conceaue,
how Marriage should bee
Sacrament, when as it con-
taineth not grace in it selfe,
nor power to sanctifie. And
how it should be counted an
holy thing (as euery Sacra-
ment is termed) and yet
must be forbidden to many
Christians; Yea to main-
taine, that rather fornicati-
on (in the Priests case) must
be tolerated before it; what
Christian care can heare
with patience such grosse in-
congruities? If therfore a ge-
nerall Councell shall ac-
curse not onely those, that
denie the number (but *si quis
dixerit*) If any shall say, there
are either more or lesse then se-
uen,)

Vasquez
acknowled-
geth Matri-
mony to be
no Sacra-
ment pro-
perly. *Infra*
p. 161.

uen, then woe be to all the ancient Fathers. For if they be conuented before the Councell, they wil all stand guilty of this curse.

Accursed be *Ambrose*, and *Austin*, and *Chrysostome*, and *Bede*; for they taught, that out of the side of Christ came the two Sacraments of the Church, Bloud & Water; but that there were neither more nor lesse then seven, they taught not, they beleueed not.

Accursed be *Isidore*; for he accounteth but of three Sacraments, viz. *Baptisme*, and *Chrisme*, and the body and bloud of Christ.

Accursed be *Alexander ab Hales*; for he saith, there are onely foure, which are in any sort properly to be sayd

Sacra

*De latere in
cruce pendem-
tis, laceris per-
cussio Sacra-
mentis Eccle-
siae profuxe-
runt, Aug. in
Ioh. Tract. 15.*

*Isid. Originis
sue Etymol.
lib. 6. c. 18.*

*Part. 4. q. 5.
memb. 2. art.
1. qu. 5. & c.*

the Sacraments of the new Law,
and the other three suppo-
sed Sacraments had their
being before.

Accursed bee the Author
bearing the name of *Cyprian*;
for hee mentioneth one
of five Sacraments, and one
of them is *Ablutio pedum*,
washing of the Apostles
feet, which is none of the se-
ven Sacraments.

Accursed be *Durand*; for
he alloweth but six proper
Sacraments. For *Matrimo-*
ny (saith he) is not a Sacra-
ment strictly and properly
so called, as other Sacra-
ments are.

Accursed bee Cardinall
Bessarion; for he fully conclu-
deth with the Protestants;
He reade of two onely Sacra-
ments, which were deliuered

us

*Cyp. Serm. de
ablutione pe-
dum.*

*Matrimoniu
non est Sacra-
mentum stri-
ctè & proprie
dictum, sicut
alia Sacra-
menta noue
legis, sed est,
&c. In lib. 4.
Dist. 26. q. 3
Hec duo sola
Sacramenta
in Euangelij
manifestè
tradita legi-
mus. Bessa de
Sacram. Eu-
char.*

us plainly in the Gospell.

I need not insist much vpon the deniall of the certaine and definite number of seuen Sacraments, to bee knowne to the Fathers. For Cardinall Bellarmine by way of preuention giues vs to vnderstand; that, The Protestants ought not to require of them to shew the number of seuen Sacraments, either in Scriptures, or Fathers. For that wee cannot shew the number of two, nor three, nor foure. Besides it is sufficient (saith he) that the Fathers in diuers places, and diuers Fathers of the same Age in some place make mention of those Sacraments. The number therefore (by our Aduersaries confessiō) is not expected to be shewed, or acknowledged in the Primitive

Non debere
aduersarios
petere, ut o-
stendamus in
Scripturis, aut
Patribus no-
men Septena-
rij numeri Sa-
cramentorum.
Nam nec ipsi
ostendere pos-
sunt nomen
binarij, vel
ternarij, vel
quaternarij.
Scriptura e-
nim, & Pa-
tres non, &c.
Bell. de esse.
Eius Sacram.
lib. 2. cap. 24.

Primitive Church. And therefore it is so much more to be wondred, why the Romane Church should presume to impose the peremptory number of seven, with a curse vpon all them that be-
lieue them not.

If the Fathers had made mention of the seven *Trent* Sacraments (onely) (although they had neuer mentioned the number of seven) there might haue been some plea for the number also. But when they call many things by the name of Sacraments, which had a mysticall sence, because they were types and figures of holy things; may more, when they did insist sometimes in the number of two, and so restrained the Church to the definite

I

num-

Satis esse debet, quod Patres in varijs locis, aut certe varijs Patres eiusdem etatis omnium septem Sacramentorum alibi meminissent.
Idem cap. 27.

number of two onely; It is no way probable, that those five Sacraments were of other account with them, then other holy things, which they called Sacraments. For had the Fathers beleaved, that those Sacraments had beene instituted by Christ, (as the now Church of Rome doth professe) they would of necessity haue concluded them for true and proper Sacraments of the Church. And then without doubt the Fathers who were elegant, in the application of such mysteries, would haue easily found in them the mystery of the number of seuen.

Saint *Ambrose* in his Treatise of the Sacraments divided into six bookes, makes

It is no mention but of two. And in his first book and first Chapter, proclaimes to the beleeuers of his age : *De Sacramentis, quæ accepistis, sermo- nem adior* : I speake of the Sacraments, which you haue recei- ued : that is to say, of those Sacraments, which the Church hath taught and de- clared vnto you. And that you may rightly vnder- stand, what the Romane Church professed concer- ning the number of Sacra- ments in those dayes, Saint Iustin tels vs, Our Lord, and his Apostles haue deliuered vnto vs a few Sacraments in stead of many, and the same for perfor- mance easie, for signification most excellent, for obseruation most reuerend ; as is the Sacra- ment of Baptisme, and the celc-

*Quedam
pauca pro
multis, &c.
August. de
doctr. Christi li.
3. c. 9. Tom. 3.*

*Castissi-
ma.*

August. de
Symbol. ad
Catechum. l.
2. c. 6. Tom. 9.

Chrysost. on
Ioan. Hom.
84.

Vide Cyrill.
Hierosol in
Catech. suis
Theoph. in Io.
an. 19.

bration of the body and bloud of
our Lord. And in another
place lastly cōcludeth them
both in the number of two.
*Hæc sunt Ecclesia gemina Sa-
cramenta; These be the two Sa-
craments of the Church.* If we
looke beyond those times
Chrysostome commenting vpon
on these words, *Exiuit san-
guis & aqua*; telleth vs, that
those fountaines flowed not sim-
ply, by accident; *Sed quoniam in*
ambobus Ecclesia constituta est.
But because out of those
two (Sacramēts) the Church
is framed, or consisteth. If
we looke below them, Theophylact
speaking of the mira-
culous manner of Water
and Bloud, that came out of
the side of Christ, declareth
the same doctrine of two
Sacraments; saying in the
like

like manner; These things are
not simply done; but because; per
hoc illa, by those two (Sakra-
ments) the Church is made, and
both consist; For by the Water
we are regenerate, by the body
and blood we are fed. And in
the time of Charles the
Great Paschasius an Abbot
speakes plainly, and in few
words; The Sacraments of
Christ in the Church are Bap-
tisme, and the body and blood of
Christ. And although in the
later Editions the word
(Chrisme) is crept in be-
twixt Baptisme and the
Lords supper, yet it appeares
plainely by the words fol-
lowing, that hee handleth
not three Sacraments, but
two onely (*viz.*) Baptisme
and the Lords Supper; and
thereupon exprefly conclu-

Paschas. de
Gen. Dom.
Biblioth. PP.
c. 3.
Tom. 6.
Sunt, ait,
Sacramenta
Christi in Ec-
clesia Baptis-
mus, [et
Chrisma]
corpus quoq;
Domini &
sanguis.

Per Baptis-
mum ergo re-
nascimur in
Christo, &
per Sacramen-
tum Corpo-
ris & sangui-
nis, Christus
in nobis
non solum suus,
sed etiam u-
nitate carnis
& sanguinis
manere proba-
tur. Idem, cap.
9.

De Sacram.
Euchar.

Signa, cum ad
res divinas
adhibentur,
Sacramenta
nominantur.
Aug. Ep. 5.

deth in the ninth Chapter in
the number of two. *Ecce duo
ista Sacramenta quid efficiunt*
behold what those two Sacraments
do effect. And lastly, Bessarion
their owne Profelyte, Bi-
shop of *Tusculum*, professed
in expresse termes: *We read*
of onely two Sacraments, which
were plainly deliuered in the
Gospell.

These learned Doctors re-
sted in the faith of two Sa-
craments in their dayes, and
yet notwithstanding cal-
led many things by the
names of Sacraments. And
the reason is giuen by S. Au-
stin; *Signes, when they be apply-
ed to godly things, be called Sa-
craments.* And in this sort
many rites and ordinance
in the Church are called Sa-
craments; because they signifi-

he some holy thing. Polyga-
 my, or marriage of many
 wiues *S. Austin* calls a Sacra-
 ment; as signifying the multi-
 tude of the Gentiles, that should
 be subiect to God. Againe he
 termeth the signe of the crosse,
 Exorcisme, Holy bread giuen
 to the Catechumenists (No-
 uices in the faith) by the
 names of Sacraments. Pope
 Alexander the first descri-
 beth Holy water, as a Sacra-
 ment. *S. Ambrose*, *Cyprian* and
 Bernard calls *Ablutio pedum*,
 washing of the Apostles
 feet, *Mysterium*, or a Sacra-
 ment. *Tertullian* calleth the
 whole state of Christian faith, a
 Sacrament. *S. Hilary* in sundry
 places speaketh of the Sacra-
 ment of Prayer, the Sacrament
 of Fasting, the Sacrament of the
 Scriptures, the Sacrament of
 I 4 Weeping,

*Aug. de bono
 coniugali, cap.*

18.

Idem in Psal.

141.

*Idem li. 4. de
 symbol. c. 2.*

Idem li. 12.

*de pec. merit.
 & remis. c. 26.*

Alex. 1. Epi.

1. cap. 5. Tom.

1. Concil.

Ambr. li. 3.

de Sacra. c. 1.

Cyp. Serm.

de lotion. pe-

dum.

Bernard. de

cæna Domi-

ni, serm. 1.

Religionis

Christiane

Sacramentum.

Tertul. lib. 4.

contr. Marci-

onum

Sacramentum

orationis, Sa-

cramentum

esortitionis,

Sacramentum

Scripturarum,

Sacramentum

fletus, Sacra-

mentum fletus,

Hilar. in

Mat. Canon.

11. & 12. &

Canon. 23.

Hieronym.
epist. ad Pau-
lanum Tom. 3.

Weeping, the Sacrament of Thirst. And S. Hierome speaking of the book of the Revelation, tels vs there are in it, *Tot Sacramenta, quot verba, as many Sacraments, as words.* All these and many like signes and mysteries were called Sacraments by the Ancients, and yet are none of the seuen Sacraments, which the Church of Rome holdeth. So that if euery ordinance called a Mystery, or a Sacrament in Scriptures and Fathers, make a true Sacrament, they may decree seuentie Sacraments, as well as seuen.

As these men therefore cannot denie, that there is mention of the number of two Sacraments in the Fathers (and not of seuen) so likewise

likewise we haue confessed, that there is mention in the Fathers of many Sacraments besides these seuen. Now if *Bellarmines* reason stand good, that it is sufficient (for an Article of faith) that the Fathers in diuers places, or diuers Fathers in some places make mention of their *Trent* Sacraments, why should not all the Sacraments (before mentioned by the Fathers) bee concluded by the same reason for proper and true Sacraments, as well as their seuen?

Let vs descend frō the Fathers to the later Schoolemen; and vpon a reuiew of the five Sacraments, which we denie, you shall finde as little vnity amongst their own Schoolemen to proue
I 5 them.

them true and proper Sacraments, as Antiquity and Vniuersality amongst the Fathers, to prooue the number of seuen.

First, Touching Confirmation, *Alexander of Hales* saith, *The Sacrament of Confirmation, as it is a Sacrament, was not ordained either by Christ, or by the Apostles, but afterwards was ordained by the Councell of Melod.*

2 Touching Penance, *Cardinall Hugo of Saint Victor in Paris*, excludeth it for a proper Sacrament, and admitteth holy water, which is none of the *Trent* Sacraments.

3 Touching Extreme Vnction, *Where the Apostles are said to haue anointed many sicke, and healed them*: Cardinal

Sacramentū Confirmationis, ut est Sacramentum, neq; Dominus instituit, neq; Apostoli, sed postea institutum est in Concilio Melodensi. Alex. Hal. part. 4. quest. 24. membr. 1.

Hugo in lib. Sacram. Penit. in his Probl.

Mark 6. 13. Bell lib. 1. de ext. unct. c. 2. 1am. 5. 14. Ex hoc loco nec ex verbis, nec ex ef-

Cardinall *Bellarmino* makes answer, *That Oyle was not the Sacrament of Extreme Vnction.* And where Saint *James* saith, *If any be sicke, let them anoint them with oyle, &c.* Cardinall *Caietan* makes answer, The Sacrament of Extreme Vnction cannot bee hence collected, either by the words, or by the effects, for that Vnction properly concernes the healing of bodily diseases, but the Vnction of the *Romane Church* is vsed onely for the sicke past recovery, and tendeth to the remission of sinnes. And (saith *Suarez*) both *Hugo*, and *Peter Lombard*, and *Bonaventure*, and *Halensis*, and *Alisidorus*, the chiefe Schoolemen of their time, did deny this Sacrament

señtibus colligitur extrema Vnctio illa miraculosa, quam Christus instituit sanandis egrotis — Nam textus promittit allevationem infirmi, & de remissione peccatorum non nisi conditionaliter loquitur, & vñctio extrema non nisi in mortis articulo adhibetur, directe tendit ad remissionem peccatorum *Caiet. in Iaco. 5. Nonnulli negant hoc Sacramentum fuisse à Christo institutum. Ex quo plane sequebatur, non esse verum Sacramentum* *Suar. Tom. 4. disp. 39. ff. 2. Ordinatio Episcopalis Sacramentum est verè & propriè dictum.*

*Hec sententi-
a etiam si ne-
getur à Do-
minico Soto,
lib 10. de Ius-
titia & iure.
& q. 1. ar. 2.
& in 4. dist.
24. q. 2. a. 3.
Bell. de Sa-
cram. Ordinu
cap. 4.*

*Non habes ex
hoc loco, pru-
dens lector, à
Paulo coniu-
gium esse Sa-
cramentum.
Non enim di-
cis Sacramen-
tum, sed my-
sterium hoc
magnum est,
& verè,
&c. apud
(hamier. de
Sacram. lib. 4.
c. 3. Tom. 4.
p. 149.
In materia
& forma hu-
ius Sacramenti
(viz.) Ma-
trimoniū sta-
tuenda, adeo
sunt inconsu-
eta & varij,
adeo incerti
& ambigui,*

crament to be instituted by
Christ, and by plaine conse-
quence (saith he) it was no
true Sacrament.

4 Touching Ordination
of Bishops, *Dominicus Soto*
tels vs, it is not truly and
properly a Sacrament.

5 Lastly, touching Matri-
mony, *Cardinall Caietan*
confesseth with Saint Paul,
This is a great mysterie, but
(saith he) the learned Reader
cannot inferre from thence,
that Marriage is a Sacrament;
for he said not, it is a Sacrament,
but a Mystery. And for a con-
clusion, their owne *Canus*
telles vs; *The Diuines speake*
uncertainly of the matter and
forme of Matrimony, that hee
should be accounted a foole, who
in so great difference of opinions
would take upon him to establish

a certaine and knowne doctrine.

This also without doubt was rightly obserued by their learned Iesuite *Vasques*; Hee knew well, that neither modern Diuines, nor ancient Fathers did conclude *Matrimony* for a true and proper Sacrament of the Church, and thereupon hee makes this profession to his Disciples. *Postquā singula loca Augustini perlegi, & attentē considerauī, &c.* After that I had diligently read and considered in the ycere 1588. of all the places in *Saint Austin*, I found it very apparant, that when he called *Matrimony* a Sacrament, he spake not of a Sacrament, in a proper sense, but in a large signification: and therefore I thought it not fit, to alledge *Saint Austin*'s authority against the Heretikes

ut ineptus futurus sit, qui in tanta illorum varietate ac discrepantia remanquam certā, constantem, exploratam conetur efficere, Cantus loc. Theol. l. 8. c. 5. Vasqu. Comment. & disp. in 3. partem Tho. c. 5. de Sacram. Matrim. Disp. 2. num. 30.

The like
profession
of his fel-
low *Maldo-*
nat. See pag.
112. supra.

retikes in this controuersie.

Hee therefore that shall heare a Councell fearefully accursing all those that will not beleuee all the seuen Sacraments to be instituted by Christ, and yet shall neither find antiquity and vniuersality among the Fathers, nor vnitie and consent among the Schoolemen to make good the Article of that beleefe, shall haue iust cause to enquire vpon what ground the seuen Sacraments were first established in the Roman Church. What therefore may we thinke can be expected from these men who enforce such a decree from such a Councell, for certaine and definite number of seuen?

Cassand. de
numero Sa-
crament.

Cassander, who had exami-

ned

ned the Nouelty of this doctrine, giues vs to vnderstand that some conceited wits found out a mysterie in the number of seuen; For otherwise *you shall finde none* (saith he) *before Peter Lombards time, who did determine the certaine nūber.* This is not onely probable, but true; for the *Trent* Fathers in honour of that number did argue especially for that purpose: that there were seuen vertues, seuen capitall vices, seuen Planets, seuen defects, which came from originall sinne, the Lord rested the seuenth day and the like. And Cardinall *Bellarmino* addes the like prooffe for the number: seuen daies thou shalt not eate leaucned bread: thou shalt shut vp the Leper
seuen

*Concil. Trid.
hist. lib. 2.*

*Bellar. de Sa-
cram. in gene-
re. lib. 2. c. 26.
Tom. 3.*

*Secundam
quod ordinan-
tur contra de-
fectum pecca-
ti, qui septen-
plex est.*

*Ex his patet
Septenarius
Sacramento-
rum numerus.
Aquinas,
par. 3. q. 65.
art. 1.*

*Tyra-
bosco.*

*Innoc. Gen-
tiliter. Exam.
concil. Trid.
lib. 4. num. 26.
Sess.*

seuen dayes; and they offe-
red seuen Bulls, and seuen
Rams, and seuen Goats; and
Naaman was commanded
to wash seuen times in *Jor-
dan*; & there are seuen Can-
dlestickes, and seuen seales,
and seuen bookes, and seuen
Trumpets, and seuen An-
gels. And from hence (saith
Aquinas) appears the number
of seuen Sacraments.

The Patriarke of Venice
was a graue & learned man,
but hee was hardly driuen
for proofes, when from fise
Barly loaues and two fishes,
he concluded seuen Sacra-
ments. The Creation of the
World (saith he) was ended the
seuenth day, and Christ satisfi-
ed the people with fise loaues
and two fishes, which make se-
uen. But that which *An-
drew*

drew said, There is a Boy here
which hath five loaves and two
fishes, must be understood of the
rank of S. Peters successors, and
that which is added, Make the
people sit downe; signifieth, that
saluation must be offered them
by teaching them the seven Sa-
craments. In like manner the
Schoolemen, and especially
Bonauenture for want of bet-
ter proofes, is prodigall of
his witty conceits in honor
of that number. For as much
as the Sacraments (saith hee)
are the weapons of the Church
militant, the number must bee
such likewise: for as it is said in
the Canticles, Shee is terrible
as an army with Banners; so shee
is terrible, and strengthened by
the Sacrament of Confirmation:
she is an Army, because con-
nected and united with the Sa-
crament

Bonauent. in
2 dist. 4. apud
Charnier. de
Sacram. lib. 4.
c. 2. ff. 6. Tom.
4. p. 145.

crament of the Eucharist: she is likewise ordered by the Sacrament of Orders: and because some die, and some fall away, there is a necessity of supply through Matrimonie: after they are beaten downe, there is recovery by Penance; and because no man comes to an Army without an Ensigne, there is also the Sacrament of Baptisme: And lastly, those that depart from their warfare, are secured with extreme Vnction.

I could adde to these mystical conceits, the testimony of S. Iohn; he tells us there is a woman, in whose forehead a name was written (Mysteriū:) he tells vs further this woman sat on a Beast that had 7. heads, and the 7. heads are seven Mountaines, on which the woman

sitteth

Bestia Apoc-
calyptica.
Reuel. 17.

sitteth. Or as (*Victorinus*) expounds it, *on which the City of Rome sitteth*. But I confesse, I am no way delighted with such conceits, especially in a point of their faith, which they beleue concernes their saluation: Yet this I say, If the beliefe of our two Sacraments had bin grounded vpon such reasons, it had been as easie a matter for vs to haue proued a Myserie in the number of two: for there are two great Lights, there are two Tables of the Law, two Cherubins, two Trumpets, two Swords, two Witnesses, but chiefly two Testaments, and from them onely wee produce our two Sacraments, but not conclude from them the number of two.

If

*Fulk. in Re.
uel. 17. 7.*

If we consider therefore this Article of the Romane faith, both as it wants prooffe of the ancient Fathers in the affirmatiue; and as it is declined, and not discussed by the latter Schoolemen in the Negatiue, our aduersaries shall haue little cause to denie the Visibilitie of our Church for our acknowledging two, and lesse reason to bragge of their marks of Antiquity and Vniuersality in the faith of their seuen. Touching our two, they were anciently beleeued, and are receiued by them and vs for true and proper Sacraments of the Church; touching *Confirmation, Penance, Orders, Matrimony*, they are receiued by the Church of *Rome* and vs, but

but with this difference ; they are decreed by them for true and proper Sacraments, they are received and allowed by vs for rites and Ordinances in our Church. Touching the two first, they are knowne and certaine, because they were primarily ordained by Christ himselfe : touching the other five, they had not that immediate Institution from Christ, and thereupon the learned Cardinall is forced to confesse : *The sacred things which the Sacraments of the new Law signifie, are threefold ; the Grace of Iustification, the Passion of Christ, and eternal life ; touching Baptisme and the Eucharist, the thing is most euident, concerning the other five, it is not so certaine.*

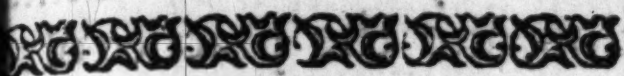
Since

*De Baptisme
& Eucharistia res notissima est, de alijs Sacramentis non est ita notum.
Bellar. de Sacram. in genere. lib. I. cap. 9.*

Since therefore some of their best learned denie, that all the seuen Sacraments were instituted by Christ; others acknowledge, they are not all true and proper Sacraments of the new Law; others confesse, that their owne five are not so certaine, as our two; *Saint Austins* profession shall bee my conclusion. If wee, or an *Angell from heauen*, preach unto you any thing concerning the faith (of seuen Sacraments) besides that you haue receiued in the Legall and Euangelicall Scriptures, let him bee accursed.

*August.
contr. Petil.
lib. 3. c. 6.*

Parag.



Parag. 5.

Communion in both kindes.

It is the sixt Article of the Romane Creed: I confesse, that under one kinde only, all and whole Christ, and the true Sacrament is received. This halfe Communion created, or declared for an article of faith, and this article of faith is lately descended from the Councell of Constance (1400) yeeres after Christ, In which Councell, it was declared, that *Christ did institute in both kindes, and the primitive Church did continue to the faithfull in both kinds.* But for weightie reasons (as they terme them) though con-

*Concil. Const.
stant. an.
1414. Tom. 4.*

*Concil. Con-
stant. Sess. 13*

*Gerson. de
heres. commu-
nicand. sub
utrâque
specie.*

contrary to Christs institu-
tion, and the practice of all
antiquity, they decreed an
halfe communion, with this
Caution: *that if any should ob-
stinately maintaine, that it was
unlawfull, or erroneous to re-
ceiue in one kinde, he ought to be
punished, and driven out as a
heretique.* So that by this De-
cree with a (*Non obstante*) in
the Canon, (that is) *notwith-
standing Christ did institute
both kinds, and the Primitive
Church receiue it so; I say, from
the time of that Councell
(as it were in despight of
God and man) the main-
taining the whole commu-
nion, that is, in both kinde
was adiudged Heresie. And
which is most remark-
able, this Councell, by resolu-
tion the first sessions iudged*

the Councell above the Pope,
 whose first sessions were con-
 demned, and reiected by the
 Councell of *Florence*, and
 the last Councell of *Lateran*.
 But for the last sessions,
 wherein the maintenance of
 the communion in both
 kinds was adiudged hereti-
 call, although it were de-
 ceed contrarie to Christs
 receipt, and his holy Institu-
 tion: yet the Councel in this
 point was allowed by Pope
Martin the Fifth; and saith
Bellarmino, *ab omnibus Catho-*
licis recipitur; it is received
 of all Catholiques. Neither
 in the Councell of *Trent*
 made ignorance, that they
 know not Christs Instituti-
 on. For they pursue the de-
 cees of the former Coun-
 cill, and declare in like man-

K ner:

*Hoc concili-
 um quantum
 ad prima: Ses-
 siones, ubi de-
 finit Concili-
 um esse supra
 Papam, re-
 probatur, ut
 est in Concilio
 Florentino, &
 Laterano ult.,
 & quantum
 ad ultimas
 Sessiones, &
 ea omnia, quo
 probavit.*

*Martin 5. ab
 omnibus Ca-
 tholicis reci-
 pitur.*

*Bellar. de Con-
 cil. & Eccles.
 lib. 1. cap 7.
 sect. Quinta.
 Act. 3. 14.*

Concil. Trid.
cap. 3. Sess. 21.

Can. 2.

Gerson,
Tract. contra
heres. de
commun.
Lasc. sub v-
traque specie
shewes the
causes.

ner: Although our Saviour
did exhibit in both kindes, yet
any shal say, the holy Catholique
Church was not induced for
causes to communicate the
people, and the non-Conficied
Priest vnder one kinde (viz
of bread onely, and shall say the
erred in so doing, let him be
cursed.

He that shall heare two
great Councils, the one
curfing, the other accusing
all for heretiques, that de-
nie the vnlawfulnesse of one
kinde, would gladly know
what were those causes and
reasons, that induced the
Romane Church to decre
flatly against Christs precep
and the example of the Pri-
mitiue Church. If neither
the words, *Drink ye all of this*
nor, *Doe this in remembrance*

me, are binding precepts
 without doubt they are)
 st. therefore Priests and
 ople bee adiudged here-
 es, and accursed Christi-
 because they following
 Christs example, do hold
 contrary practice to
 unlawfull? *It is not to bee*
hted, but that is best and fit-
to bee practised, which
ist himself hath done? This
 Bellarmines Confession,
 is ours. Besides, how
 Church of Rome should
 te or declare a point of
 manifestly repugnant
 Christs Word and his In-
 tion, and contrary to
 practise of the Primitiue
 arch, and yet retaine the
 er marks of their
 arch, which are preten-
 Antiquity, vniuersality,

Bellar. de
Euchar. lib. 4.
c. 7. Tom. 3.
sect. Quia
vero.

and consent; this is a doctrine
 vnsearchable, & past finding
 out. In the mean time, I
 tender the performance
 of my promise, which is
 confession of their learned
 Doctors in the bosome
 of their own Church, who
 faithful witnesses in behalfe
 of our Church & doctrine
 that the Cōmunion in
 kinds, had known antiquity
 from Christ, and an emi-
 nent Visibillity in the
 Church; and that the
 Communion was so
 from a point of faith, that
 was not generally receiued
 in the true Church about
 thousand yeres after Christ.

*Salmer.] In-
 genuè &
 apertè confite-
 mur morem
 generalem*

*Salmeron.] Wee doe ingenu-
 ously and openly confesse, that
 was a generall custome for
 Lay people to communicate*

both kinds, as it is this day
amongst the Grecians, and
used in times past amongst
Corinthians, and in Africa.
[Johannes Arboreus] Anci-
ently the Lay people did com-
municate under both kinds, but
it is abolished.

[Thomas Aquinas] Accord-
ing to the ancient custome of
the Church, all those that were
partakers of the Communion of
his body, were partakers also of
the Communion of his blood.

[Ruwardus Tapper, Deane of
Exeter] It were more conue-
nient the Communion were ad-
ministered under both kinds,
than under one alone; for this
is more agreeable to the Insti-
tution & fulnesse thereof, and to
the example of Christ, & the Fa-
thers of the Primitiue Church.

[Lyra] In the 1. of the Co-

K 3

rinthi-

existisse com-
municandos
etiam Laicos
sub utraque
specie. Salm.
Tract. 35.

Olim Laici
communica-
bant sub
utraque spe-
cie, quod ta-
men antiqua-
tum est. Ar-
bor Theosophie
lib. 8. 11.

Secundum
antiquam Ec-
clesie consue-
tudinem, om-
nes sicut com-
municabant,
corpore ita
communica-
bant & san-
guine.

Aquin. in
1. 2. 2. 6.
Habetorespe-
ctum ad Sacra-
mentum,
magis conso-
num est eius
institutioni,
&c.

Cassand. sub
utraque spe-
cie, pag. 1034.
Fit hic men-
tio de duplici
specie, nam

in primitiva
Ecclesia sic
dabatur fide-
litus. Lyran.
in 1. Cor. 11.

D. White
against
Fisher in the
Chapter of
both kinds.

Alph.] Nam
olim per mul-
ta secula sic
apud omnes
Catholicos
usitatum esse,
ex multorum
Sanctorum
Scripturis
didicimus.

Alph. de Ca-
stro contra
haer. lib. 6.
Verbi Eu-
char. her. ult.
Capit. ea con-
suetudo in
Ecclesia La-
tina, &c.
Greg. de Va-
lent. de leg. 8.
usu Euch. r.
cap. 10.

rinthians and the eleventh; there is mention made of the communion in both kinds: for in the Primitive Church it was given in both kinds to the faithfull.

Fisher the Iesuite] Certain it is, that the Primitive Church did very often and frequently use the communion under both kinds, yea they were bound therunto by the obligation of custom, not divine precept.

Alphonfus de Castro] Anciently for many ages, the communion in both kinds was used amongst all Catholiques, as appears by the writings of many holy men.

Gregorie de Valentia] The custome of communicating in one kinde, began in the Latine Church to be generally received, but a little before the Council of Constance, where it was at last decreed

decreed for a Law of all to be observed.

Cassander] It is sufficiently manifest, that the uniuersall Church of Christ untill this day, and the Westerne, or Romane Church, for more then a thousand yeeres after Christ, did exhibit the Sacrament in both kindes to all the members of Christs Church, at least in publike, as it is most euident by innumerable testimonies both of Greeke and Latine Fathers.

The Councell of Constance] Though Christ instituted this Venerable Sacrament vnder both kinds, and though in the Primitiue Church this Sacrament was receiued by the faithfull vnder both kinds, yet this custome, that it should be receiued by lay men, vnder the kinde of bread onely, is to be held for a

K 4 law,

Satis comper-
tum est Vni-
uersalem
Christi Eccle-
siam in hunc
vsque diem,
Occidentalem
seu Romanam
mille amplius,
Ecce. Cassand.
Consult. de
vtraque
specie.

Licet Chri-
stus potest coe-
nam institue-
rat, —
li. et in Pri-
mitiua Ec-
clesia recipe-
retur à fide-
libus, &c.
Concil. Con-
stant. Sess. 13.
Greg. Valent.
de Legitim.
usu Euch.
c. 10. su-
pra p 19.

*Christus quidem instituit
sub duplici specie, sed non
iussit dari omnibus sub
duplici—
Ecclesia autem vetus
ministrabat sub duplici
specie quando Christiani,
&c. Bellar.
de Euch. lib.
4. cap. 24.*

law which may not be refused.

Bellarmino] Christ did institute under both kinds, but hee did not command it to be giuen to all under both kinds: The ancient Church did administer under both kinds, when the number of Christians were but few; and besides, all did not receiue in both kinds;—but the multitude increasing, the inconuenience appeared more and more, and by degrees the use of both kinds ceased.

Thus we haue heard with our eares, and our Aduersaries haue declared vnto vs, that our communion in both kinds was taught by the Fathers in their daies, & in the old time before thē; I hope I shall not need any supplementall prooffe for the antiquity of our doctrine, and the

the Visibilty of our Church in this point, when they themselves haue giuen so faire an euidence in our behalfe. And as concerning the halfe communion, which is receiued in the Romane Church for an Article of faith, as it wants antiquity and consent of Fathers by their owne confession, so likewise it wants a right foundation in the Scriptures, which an Article of faith ought to haue. And therefore Saint *Austins* profession shall be my conclusion: If *see, or an Angell from heauen reach vnto you any thing* (concerning the faith of receiuing the Sacrament in both kinds) *besides that you haue receiued in the Legal & Euangelicall Scriptures, let him be accur-*
ed. K 5 Parag.



Parag. 6.

*Prayer and service in a
known tongue.*

THe Councel of Trent decreed and declared concerning the diuine seruice in an vnknown tongue, that, although the Masse do contain in it great instruction for the common people, yet it doth not seeme expedient to the fathers of the Council, that it should be euery where celebrated in the vulgar tongue. This decree being past, they proceeded to iudgement, that whosoever shall say; he is to be condemned, that pronounceth part of the Canon (of the Masse) and the words of consecration

*Concil. Trid.
Sess. 22. c. 8.*

*Ibid. Can. 9. de
Sacrificio
Missæ.*

cration with a low voice, or that the Masse ought to be celebrated in the vulgar tongue onely, let him be accursed. Now it is worth the noting, that the first part of the decree was adjudged by some Trent Bishops to be questionable and doubtful in the construction: for say they, *It seemed a contradiction to declare, that the Masse doth containe much instruction for the faithfull, and yet to command that part of the service bee uttered with a low voice, and in an unknowne tongue.* This exception, it seemes tooke some impression in the Councell; for in the same Chapter, and in the same Session, a dispensation was granted with a *Non obstante*, Notwithstanding the first part of the Decree; that
Retai-

*Histor. of
Trent. lib. 6.
pag. 577.*

Retaining the ancient right to euery Church, lest the people might hunger and thirst for foode, and none be ready to giue it them, it was thenceforth commanded and decreed, that the Masse Priests, or some others should frequently expound and declare the mysteries of the Masse, which the people could not vnderstand in the Latine tongue: so that from their owne confessions, that the Masse doth afford great instruction to the people, and for that end ought to bee interpreted vnto them, they consequently affirme, that the seruice and prayer in the Reformed Churches in the vulgar tongue, was better for the edification of the Church: And without doubt the Apostles beeing
command-

commanded (*To shew forth the Lords death till his coming*) it was not intended to shew it to the walles, or in a silent and vnkowne voyce (as it is now vsed in the *Romane Church*) but to pronounce it openly to bee heard and vnderstood of all the hearers. *I am, saith Haymo, a Grecian, thou an Hebrew; if I speake to thee in Greek, I shall seeme barbarous vnto thee; likewise if thou speake to me in Hebrew, thou shalt seeme barbarous to me.* Nay more, hee puts this vnanswerable question: *If one knoweth that onely tongue, wherein hee was borne and bred; if such a one stand by thee, whilst thou doest solemnely celebrate thy Mysterie of the Masse, or make a Sermon, or giue a blessing, how shall*

*Haymo in
1. Cor. 14.*

shall he say, Amen, at thy blessing, when he knoweth not what thou sayst; for so much as he understanding none but his Mothers tongue, cannot tell what thou speakest in that (strange) and barbarous tongue? If we look higher, it wil appeare, that prayers and Sacraments were administred in the Church for the vnderstanding of the hearer; First, *Iustinian* the Emperour commanded all Bishops and Priests to celebrate the sacred oblation of the Lords Supper, and prayers used in Baptisme, not in secret, but with a loud and cleare voyce, that the minds of the hearers might bee stirred up with more deuotion to expresse the prayes of God. Let the Religious Bishops and Priests know (saith he) that if they neglect
so

*Iust. Imper.
in No. Con-
stit. 123. apud
Cassandrum.*

*Non tacito
modo. p. 63.*

so to doe, they should yeeld an account in the dreadfull iudgement of the great God for it, and we hauing information of them, will not leaue them unpunished.

This care was constantly vsed by the ancient Romane Church, as appeares by the Popes owne Decretals; wherein it was publikely declared; *We command, that the Bishops of such Cities and Dioceses (where nations are mingled together) provide meete men to minister the holy seruice according to the diuersity of their manners and languages.* But I will spare the labour for further prooffe of this Question, by citing the particular Fathers, and will produce our Aduersaries seuerall confessions, to
Wit-

*Decret. Gregor. lib. 11. c. 31.
de Offic. Iudic. Ord. c. 14.*

witnesse the truth of our doctrine, that Prayer and Service in the vulgar & knowne tongue, was altogether vsed in the best and first ages, according to the precept of the Apostles, and the practice of the ancient Fathers.

*In Primitiua
Ecclesia benedictiones &
cetera communia fiebant
in vulgari.
Lyra in 1. Cor.
14.*

Lyra,] If thou blesse in the spirit, and the people vnderstand thee not, what profit hath the simple people thereby not vnderstanding thee? Therefore in the Primitiue Church, the blessings and all other common deuotions were performed in the vulgar tongue.

*In Primitiua
Ecclesia prohibitum erat,
ne quis loqueretur
linguis, nisi esset qui
interpretaretur.
Quid enim
prodesset, &c.
Ioh. Billet in
summ. de diuini
officijs.
Cassand. p. 86.*

Iohannes Beletus] (Billet)
In the Primitiue Church it was forbidden, that any man should speak with tongues, vnlesse there were some to interpret; for what should speaking auaille without vnderstanding? and hereof grew
a lau-

a laudable custome, that after the Gospell was read, it should straightway be expounded in the vulgar tongue.

Gretzerus,] The ancient Fathers did exhort all to sing together, and that attentively and diligently the Priests and people should ioine their voices together.

Master Harding,] Verily in the Primitiue Church (Seruice in a knowne tongue) was necessarie, where faith was a learning, & therefore the prayers were made then in a common tongue knowne to the people, for cause of their instructions, who being of late conuerted to the faith, and of Pagans made Christians, had need in all things to be taught.

Cassander] The Canonickall Prayers, and especially the words

Lingua audientibus non ignota omnia peragebantur, & consuetudo ita ferebat, ut tota Ecclesia simul psalleret, Gretz. def. c. 16. l. 2. de verbo Dei. Jewel in 3. Artic. Diuis. 28. p. 134.

Canonicam precē, & in primis Domini corporis

et sanguinis
consecrationē
ita veteres le-
gebant, ut à
populo intel-
ligi, et Amen
acclamari
posset. Cas-
sand. Liturg.
c. 28.

Wald. de Sa-
cramentis, lib.
cap. 31. Fuit
ergo ratio talis
Benedicendi
in Ecclesia
tempore A-
postoli, cui
respondere so-
lebat non tan-
tum Clerus,
sed omnis po-
pulus, Amen.

Wald. in
doctr. art. Ec-
cle. tit. 4. c. 31.
Sed quare non
dantur bene-
dictiones in
vulgari, —
dicendū, quod
hoc fortè fuit
in Ecclesia
Primitiva, sed
postquam fide-
les instructi
sunt, et sciunt
quæ audiunt,
sunt Benedi-
ctiones in
Latino,
Aquinas in 1.
Cor. 14. Lect. 3

words of consecration of the bo-
dy and blond of our Lord, the
Ancients did so reade it, that
all the people might vnderstand
it and say, Amen.

Waldensis] When thou shalt
bless with thy spirit, how shall
the vnlearned say, Amen at the
giuing of thanks, seeing he vn-
derstandeth not what thou say-
est? Therefore in the Apostles
time there was reason of such a
blessing, that at the giuing of
thanks, not onely the Priest, but
also all the people were wont to
answer, Amen.

Aquinas] How comes it to
passe, that thanksgiuings are not
made in the known tongue, that
the people might vnderstand
them? we must say, it was in the
Primitiue Church; but after the
common people were instructed,
and knew and vnderstood their
dutie.

dutie, thanksgivings were made
 in Latine. Again, whē all things
 are done in the Latine tongue in
 the Church, it seemes to be mad-
 nesse: To this we must answer
 (saith he) that it was madnesse
 in the Primitiue Church, which
 is not so in ours, for then they
 were rude and ignorant in Ec-
 clesiasticall rites and ceremo-
 nies, but now all are so well in-
 structed, that although it bee in
 Latine, the people understand
 what is done in the Church.

Bellarmine] It may be obie-
 cted, that in the time of the A-
 postles, all the people in diuine
 Seruice did answer one Amen;
 and this custome continued long
 in the East and West Churches,
 as appeares by Chrysostome, Cy-
 prian, Hierom, &c. In answer
 hereunto, he saith, When the
 Christians were but few, they
 did

Quare omnia
 in Ecclesia di-
 cuntur in La-
 tino, videtur,
 quod sit simi-
 liter insania;
 descendum est,
 quod ideo
 erat insania
 in Primitiua
 Ecclesia, quia
 erant rudes in
 ritu Ecclesi-
 astico, unde
 nesciebant
 que fiebant
 ibi, nisi expo-
 neretur eis,
 modo vero
 sunt in-
 structi, &c.
 Idem lect. 4.
 Quia Chri-
 stiani erant
 pauci, omnes
 simul psalle-
 bant in Eccle-
 sia, & respon-
 debant in di-
 uinis officiis,
 & postea cres-
 cente populo,
 diuisi sunt
 magis officia,
 & solis Cleri-
 cis relictum
 est, ut com-
 munes preces
 & laudes in
 Ecclesia pera-
 gant. Bel. de
 verbo Dei,
 lib. 2. cap. 16.

did all sing together at the time of diuine Service, but when the number of people did increase, the office of publike service was diuided, and it was left onely to the Church to celebrate the Common Prayers. Here wee haue the seuerall confessions of our learned Aduersaries, that in the first ages publike prayers were vsed for the vnderstanding of the people, and they giue a speciall reason for it, to wit, for the better conformitie or instruction of the Heathen and ignorant people in the doctrine of Christianity.

Harding, a.
pud Iewell.
p. 134.

Now as you haue heard the reasons, why the Service was vsed amongst the Ancients in the knowne tongue; so likewise you shall vnderstand one speciall cause of the

the alteration of it in the
Romane Church. It is re-
ported (saith *Honorius*) when
the Canon of the Masse in
the Primitiue times was
publicuely read and vnder-
stood of all; certaine Shep-
heards hauing learned the
words of consecration, and
pronouncing them ouer
their bread and wine in the
fields, suddenly their bread
and wine were transub-
stantiated into flesh and
bloud, and the shepheards
likewise for their presumpti-
on (in vsing the words of
Consecration) were struc-
ken dead by the hand of
God. So that by *Honorius*
confession, the Canon of the
Masse was anciently read
and vnderstood of all, and,
which is strange, Shepherds
did

*Honorius in
Gemma A-
nima. l. 1. cap.
103. de Cano-
ne & Cass.
Liturg. c. 28.
pag. 64.*

*Aut Pastor
fuit, aut illud
quod dicens
nolo. Iuuenal.*

*Innoc. 3. lib. 3
cap. 1.
Cassand. Li-
urg. 28. p. 65.*

*Sicut & sa-
cra Scriptura
est, ne vilif-
cat. Beletus.
de diuinis offi-
cijs. Cass. p. 65*

did transubstantiate bread and wine, and (as it seemes) chiefly occasioned the alteration of the Church seruice into the Latine and vnknowne tongue. Pope *Innocent* the third, and *Iohannes Beletus* relate the same story, but withall adde another reason, why the Church decreed the Seruice in an vnknowne language, *Ne sacrosancta verba vilescerent*. The Church commanded, that such prayers and seruice should be secretly deliuered by the Priest, lest that the knowne words of the sacred Scripture should grow triniall and of no account. And the Councell of Trent three hundred yeres after, in confirmation of that decree, addes a more weighty reason

son for a conclusion, that this inconvenience would follow; all would thinke themselves Diuines, the authority of Prelates would bee disesteemed, and all would become heretikes.] It is to be wondred how the Church is altered in this point (saith Erasmus.) But it is to be lamented, that poore ignorant soules should bee captivated with such silly reasons, and that faithfull beleeuers should be accursed for heretikes, for following the examples of the Apostles and the Primitiue Church, euen by the testimonies of the best learned amongst themselves. Since therefore Prayer and Seruice in an vnknowne tongue, wants antiquity from the written Word, or rather since it is for-

*Histor. of
Trent. lib. 5.
p. 446.*

*Eras. in 1.
Cor. 14. pag.
532.*

forbidden by the word of the Apostle: Saint *Austins* profession shall bee my conclusion: *If wee, or an Angell from Heauen preach vnto you any thing (touching prayer in a knowne tongue) besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.*



Parag. 7.

Worship of Images.

*Artic. 9.
Bulla Fij 4.
ad calcem
Conc. Trid. p.
414.*

IT is the ninth Article of the Romane Creed: I do resolutely affirme, that the Images of Christ, and of the Virgin Mary, and also of other Saints, are to bee had and retained, and that due honour and veneration is to bee yeelded to them.

them. This Article was decreed in the 25. Session of the Councel of Trent, where it was declared: *Wee teach, that the Images of Christ, the Virgin Mother of God, and other Saints are chiefly in Churches to be had, and retained, and that due honour and worship is to be giuen vnto them.*

*Concil. Trid.
Sess. 25.*

This doctrine of Image-worship, wee absolutely deny, and condemne as a wicked and blasphemous opinion. First, because this Article of faith doth not onely want the authority of the Scripture, (which an Article of faith ought to haue) but because the Scripture doth flatly and plainly forbid it.

*Leuit. 26.
Exod 20.
Deut. 4.
Esay 40.*

If we looke vpon the old Law before the comming of Christ, *Vasques* the Iesuite

*Vasq. disput.
104. m 3
Thom. 1. 6.*

L

con-

*De vanit. sci-
ent. c. 57.*

*Philo Iudæus
lib. de Lega-
tione ad Caiū.*

confesseth, So farre forth eue-
ry Image was forbidden, as it
was dedicated to adoration;
therfore neither the Cherubins,
nor any other Images had any
worship in the Temple. And
Cornelius Agrippa tells vs,
the Iewes did abhorre no-
thing more then Images,
neither did they make any
Image that they worship-
ped; Insomuch as when Ca-
ligula the Emperour was de-
sirous to haue his owne I-
mage set vp in the Church
of Hierusalem, King Agrippa
makes him this answer: This
Temple, O Caligula, from the
first beginning to this time, ne-
uer yet admitted any Image, be-
ing the House of God; For the
workes of Painters and Caruers
are the images of materiall gods,
but to paint the inuisible God, or

to faine a representation of him,
our Ancestors did account it a
wickednesse. And that which
is more to belamented, the
worship of Images at this
day is such a stumbling block
to the Lewes, and an hin-
drance to their conuersion,
that when they come to
the Christians Sermons
(as in Rome they are in-
ioyned once at least eue-
ry yeere) so long as they
see the Preacher direct
his speech and prayer to
a little woodden Cruci-
fix, that stands on the
Pulpit by him, to call it
his Lord and Sauour, to
kneele to it, to imbrace it,
to kisse it, to weep vpon
it (as it is the fashion in
Italy) it is preaching suf-
ficient for them, and per-

Sir Edw.
Sands his
description
of the Reli-
gion in the
West parts.

“ swades them more with
 “ the very sight of it, to
 “ hate Christian Religion,
 “ then any reason the world
 “ can alleage to loue it.

It is agreed therefore on both sides, that in the old Law, the Iewes neuer allowed adoration of Images, for almost foure thousand yeeres. And this was concerning the Images of God the Father. Now let vs descend from the Law to the new Testament, & see what order was taken by Christ and his Apostles for the representation of him and his Saints after him. It is manifest, and without question that the Law of God made against Images, is a Moral Law, and stands in force this day against Iewes and

Vasquez] Dico preceptum illud de non adorandis figuris non fuisse legis naturę, sed tantum positum et ceremoniale, et temporale.

Gentiles. And although *Pe-
resius*, and *Catharinus*, & *Vas-
ques* the Iesuite would vn-
derstand the Law against
Images to be a positive and
Ceremoniall Law, & there-
fore to cease at the entrance
of the Gospell; yet *Bellar-
mine* disanowes that con-
struction, with a *Non proba-
tur*: *This opinion is not allow-
ed of vs, both for the reasons
made against the Iewes; and for
that Irenæus, Tertull. Cypri-
an, and Augustine do all teach
that the Commandements, ex-
cepting the Sabbath, are a Law
naturall and morall. If there-
fore the old commande-
ment be not abrogated, let
vs see what example or pre-
cept there is in the Gospell
for adoration. Master Fisher
the Iesuite tels vs: In the*

*le, & in sem-
pore Euan-
gij cessare de-
bere. Vsq. li.
2. disp. 4. c. 4.
num. 83. & c.
7. num. 115.*

*Hæc opinio
nobis non pro-
batur. Bell. de
Imag. l. 2. c. 7.*

(faint handwritten notes)

*M Fisher in
D. Whites
reply, p. 226.*

Scripture there is no expresse practice nor precept of worshipping the Image of Christ, yet there be Principles which (the light of Nature supposed) convince adoration to bee lawfull. So that from the Law of God, and the Law of Grace, we are at last returned to the Law of Nature, and from the light of Nature an Article of faith must be declared.

I haue read of *Varro*, an Heathen Philosopher, who from the instinct of Nature professed the contrary doctrine. *The Gods* (saith he) *are better serued without Images.* And Saint *Austin* conceiues this Tenet of his to be so good a principle in nature, that he condescends to his opinion, and testifies the

*Casti. Dñ
obseruantur
sine simulac-
ch. ii. Aug.
de Ciuit. Dei
lib. 4. cap. 31.*

much in his behalfe. *Al-*
though Varro attained not to
the knowledge of the true God,
yet how neere hee came to the
truth in this saying, who doth
not see? Now the reason
 why these Fathers condem-
 ned the worshippers of Ima-
 ges for heretikes and idola-
 ters, is rendred by *Eusebius*:
Because (saith he) the men of
old of a beathenish custome were
wont after that manner to ho-
nour such as they counted Savi-
ours. And thereupon after
 that Images had got foo-
 ting among the Christians,
 the Bishops and Emperours
 by Councils & commands
 tooke speciall care to pre-
 uent them, both in the ma-
 king and the worshipping.
 The Councell of *Eliberis* in
Granado in Spaine, decreed,

L 4

That

Euseb Eccles.
hist. li. 7. c. 17.
Engl.
Gr. cap. 18.
& Lat. 14.

Concil. Eli-
berti Can. 36.
Conc. Tom. 1.
Venot. Nicco-
lin. 2585.
ibid Glossa
sic habet. Hic
Canon. 36.
tunc temporis

forte ob ali-
qua causas
necessario, &
utiliter insti-
tutus est: at
postea in 7.
Synodo Oe-
cumenicâ
pietate, &
imagine, atq;
earum pia ve-
neratio ap-
probata est.

Petrus Crini-
us de honest.
discipl. lib. 9.
cap. 2.

That no pictures should bee in Churches, lest that which was worshipped, should bee painted on the walles. And the good Emperours Valens and Theodosius made proclamation to all Christians against the Images of Christ in this manner: For as much as wee haue a diligent care in all things to maintaine the Religion of the most high God, therefore wee suffer no mā to fashion, to graue, or paint the Image of our Saviour, either in colours, or in stone, or in any other kind of metall or matter: but wherefoener any such Image shall bee found, wee command it to bee taken downe, assuring our subjects, that wee will most strictly punish all such, as shall presume to attempt any thing contrary to our decrees and commandements.

I forbear to cite the particular Fathers, that opposed, & condemned the worship of Images in the Primitive Church. It may suffice, that this doctrine wants a foundation in the Scriptures, by their owne confession. And now it shall appear, that they want also the visibility of the ancient Church, and the testimonies of holy Fathers, by the like acknowledgement of the learned Romanists amongst themselves.

Agobardus Bishop of Lyons. The orthodox Fathers for avoiding of superstition, did carefully provide, that no pictures should be set up in Churches, lest that which is worshipped, should be painted on the walles. There is no example in

L 5

all

Reckon of etia-
candum su-
perstitionem
ab orthodoxis
Patribus de-
finitum est:
Picturas in
Ecclesia fieri
non debere, ne
quod colitur
& adoratur,
etc.
Et Bibliotheca
Papae
Magistri in
eius lib. de
picturis, &
Imaginibus.

*Hincmar. Re
mens. contr.
Hincmarum
Iardanensem
Episc. c. 20.
In Istione A.
postolica se-
dis.*

*Quantum ve-
teres initio
Ecclesie ab
omni venera-
tione Imagi-
num abhorrui-
erunt, decla-
rat unus Ori-
gen. aduersus
Celsam, &c.
Cassand. Con-
sul. t. de simu-
lachris.
Peres.] Omnes
serè Schola-
stici in hoc
sunt quòd I-
mago Christi
& sanctorum
adorari debe-
at eadem ad-
oratione, quã
& res, quæ
representan-
tur. Huius
doctrina nul-
lium, quod ego
viderim, affe-
runt validum
fundamentum,
non neque
Scripturam,*

all the Scriptures, or Fathers, for adoration of Images, they ought to bee taken for an ornament to please the sight, not to instruct the people.

Hincmarus Archbishop of Rhemes.] In the reigne of Charles the Great (the See Apostolike willing it so to be) a generall Synod was kept in Germany by the conuocation of the Emperour, and thereby the rule of Scriptures, and doctrine of the Fathers, the false Councell of the Grecians (cōcerning worship of Images) was utterly disannulled, and ouerthrowne.

Cassander.] How much the ancient Fathers in the Primitive Church did abhorre all manner of worshipping Images, euen Origen declares against Celsus.

Peresius Aiala.] All Schcole-

men

men in a manner hold, that the Images of Christ, and the Images of Saints, are to bee worshipped with the same adoration, that their examplers are: But they produce not (so farre as I haue seene) any sound prooffe of this doctrine, to wit, either Scriptures, or Tradition of the Church, or common consent of Fathers, or the determination of a generall Councell, or any other effectually reason, sufficient to perswade a man to that beliefe.

Nicolaus Clemangis.] The uniuersall Church did anciently decree, that no Images should be set up in Churches: and this was done for the Gentiles sake, who were conuerted to Christianity.

Polydore Virgil.] The worshipping of Images, not onely those, who knew not our Religi-

neq; traditio-
nem ecclesie,
neq; communem
consensum
sanctorum,
neq; Concilij
generalis de-
terminationem
aliquam, nec
etiam rationem
quam hoc effi-
caciter sua-
deri possit,
adducunt.
Episcopus
Guidiciensis,
lib. de Tradit.
par. 2. c. de I-
mag. p. 158.
Statuit olim
uniuersalis
Ecclesia, le-
gitima occa-
sione inducta,
propter illos
qui erant ex
Gentibus ad
fidem conuersi,
ut nullae in
Templis ima-
gines pone-
rentur. Nic.
Clem. lib. de
nouis celeb.
non instit. II.
Ea ut.
Polyd.] Non
modo nostra
religionis ex-
pertes, sed
teste, Hiero-

ymmo, omnes
ferè veteres
sancti Patres
damnabant
ob metum
idololatriæ,
&c.

Pot. de In-
uent. rerum l.
6. c. 13. Usq;
ad aetatem
Hieronymi
erant probata
religionis vi-
ri, qui in
Templis nullā
ferebant ima-
ginem, nec
picturam, nec
sculptā, &c.

Erasm] in
Catechesi.
Corruptus
Gentilium
mos & falsa
religio—
nostram quoq;
religionem in-
fecit, &c.

Corn Agrip]
de vanit sci-
ent. c. 57.

Wicel] epist.
in exercit. ve-
ra Pietatis.

on, but as Saint Hierome wit-
nesseth, almost all the ancient
Fathers condemned for feare of
idolatry.

Erasmus.] Vnto Saint Hie-
romes time those of the true Re-
ligion would suffer no Image,
neither painted nor grauen in
the Church, no, nor the picture
of Christ.

Cornelius Agrippa.] The
corrupt manners and false Re-
ligion of the Gentiles hath in-
fected our Religion also, and
brought into the Church, Ima-
ges and pictures, with many ce-
remonies of externall pompe,
none wherof was found amongst
the first and true Christians.

Wicelius.] I confesse it doth
griue me, that vnder pretence
of I know not what, Dulia, it is
affirmed, that one may and
ought to honour with adoration
the

the Saints and their Images.

The Fathers of the ancient Church have taught the people, that they must honour, but not worship the Saints.

[The Council of Frankford.]

It is not to be found, that any of the Patriarkes and Prophets, or Fathers, did adore Images, but the Scriptures cry out, to worship one God, and him onely to adore, and glorifie: And the Fathers of the Primitive Church did forbid the adoration of Images, as it appears by Epiphanius, and Augustine, who reckon the worshippers of Images amongst the Symonians, and the Carpocratian heretikes. And this was the approoued doctrine deliuered, & decreed by three hundred Bishops in the yeere 794.

From this confession, a doubt

*Chemnit. ex-
am. de Imag.
p. 41. Frank.
1606. octo.*

doubt will arise touching the lawfulnessse of making Images(*viz.*) for that end, to adore them, and another doubt will follow adoration, in what manner it ought to bee extended to the Image, or restrained. Touching the first, *Bellarmino* saith, *It is proued by the Diuine Law, that Images were not absolutely forbidden, by reason the Brazen Serpent, &c. were made by Gods command.* Hee that professeth, that they were not absolutely forbidden, implies they were in a manner forbidden, or rather that there is no place of Scripture, that commands the contrary for adoration, (which an Article of faith doth require.) But the Cardinals reason, (that the making of them is not

*Bellar. de Re-
lig; & Imag.
Sanct. l. 2. c. 7.*

not absolutely forbidden by the Law of God, because God commanded Images to be made) seemes to be no reason. For the Iewes could answer; God did lay a generall command vpon men, and not vpon himselfe; besides, that plea for Images, which the Cardinall makes, was the ancient Apologie, which the Idolaters vsed for their Images in the first Ages. *Tertullian* puts the question, and returnes an excellent answer, which may serue for him and vs. *Some man will object; Why did Moses make the Image of the Brazen Serpent in the Wildernesse?* — *Well and good, one and the same God hath by his generall Law forbidden an Image to bee made, and also by his extraordinary*

*Sed ait quis-
dam, &c. Cur
ergo Moses in
Fremo simi-
lacrurn Ser-
pentis ex ere-
fecit, —
Bene, quod
idem Deus
qui lege vetu-
is similitudi-
nem fieri, ex-
traordinario
praecepto Ser-
pentis similitu-
dinem in-
iordixit.*

(Fr. Iun. in
Notis ad hunc
locum pro in-
terdixit, legit
interdixit,) Si eundē De-
um obseruas,
habet legem
eius. Ne fece-
ris similitudi-
nem: si &
præceptum
facile postea
similitudinis
respicias, & tu
imitare Moy-
sen. Ne facias
aduersus le-
gem simila-
crum aliquod,
nisi & tibi
Deus iusserit.
Tert. lib. de I-
dolat. cap. 5.
Bellar. ubi su-
pra.

dinary and speciall commande-
ment, an Image of a Serpent to
be made: If thou be obedient to
the same God, thou hast his Law,
make thou no Image: but if thou
haue a regard to the Image of
the Serpent, make not any Image
against the Law, vlesse God
command thee, as he did Mo-
ses. And thus briefly con-
cerning the making of the.

Concerning the worship
of them, the same Cardinall
tells vs: Nos cum Ecclesiâ af-
serimus, &c. Wee affirme with
the Church, that the Images of
Christ and his Saints, are to bee
honoured, so that there bee no
confidence placed in them, nor
nothing requested of them, nor
no Diuinity be conceived to bee
in them, but that they be hono-
red onely for themselves, whom
they represent. And thus by

Bellar.

de. Bellarmine's reasons, the ma-
 to king of Images is not abso-
 to lutely forbidden, and the a-
 my, doration of them is but con-
 pon ditionally permitted. And
 of surely I could wish they
 ge were absolutely forbidden
 ad by them, till those condi-
 lo- tions were rightly and truly
 n- performed by the ignorant
 . and Lay people. For I will
 ip not slander them, it is the
 all confession of their owne
 af- Church-men; that there are
 sh many of the rude and ignorant,
 of which worship the very Images
 bee of wood or stone, or marble, or
 no brasse, or pictures painted upon
 or the walles, not as figures, but as
 or if they had verily sense, and doe
 bee put more trust in them, then
 6- they doe in Christ, or other
 m Saints, to whom they are dedi-
 y cated. Neither is this any
 r- new

*Poljd Virg.
 de Invent. R.
 lib. 6. c. 13.*

*lib. 1. m. 1
 m. 1.*

Gab. Biel in
Can. Lect. 14.

new complaint of this latter age, for Gabriel Biel their own Schooleman complained before Luthers daies, that the blockish error of certain people was so great, and they were so affected to Images, that they thought some diuine grace or Sanctity resided in them, by which they were able to worke miracles, and giue health; and for that cause they worshipped them, to the end they might obtaine some such benefit at their hands. And that wee may further know, that none of Bellarmines conditions are performed in the worshipping of Images, their owne Cornelius Agrippa declares the peoples demeanour and carriage towards them in the Romane Church in this manner: *We bow our heads to them,*

Corn. Agrip.
de vanis. sci-
ent. cap. 57.

Idem ibid.
Answr.

them, wee kisse them, wee offer lights to them, we dedicate gifts, we apply miracles, and buy pardons of them. To conclude, we goe on pilgrimage to them, wee make voves vnto them, we worship them, yea and almost adore them. Neither can it be vitered here, how great superstition (if I may not say Idolairy) among the rude and ignorant people is nourished in Images; the Priests winking thereat, & from hence reaping no small gaine to their purses. With much more to this purpose.

The conditions then are confessed to be broken. But withall, heere wee find the case of Demetrius; He made siluer shrines, which brought no small gaine to the Craftsmen; and therefore he cryeth out, Sirs, you know, that by this craft

apud Io.
Graph.
1530.4. &
Colon. c. 57.
1531.
Item ann.
1536.

Act. 19. 24.

craft we haue our wealth: nor that only, but if these things should be denied, the Temple of the Great Diana would be despised, whom all the World worshippeth. Here is a true Modell of the Roman Church: shee causeth Images to bee made, she drawes from them no small aduantage; nor that onely, but if they should condemne their worship, being published for an Article of faith, other Articles would bee questioned, and the Church of Rome would be disesteemed, who all the world admireth.

Since therefore the worship of Images wants the vniuersalitie and consent of Fathers in the Primitiue Church, since they haue no foundation, no footstep in the

the Word of God, by the confession of their owne Church; *S. Austins profession* shall bee my conclusion for this Article of the Romane Faith: *If wee, or an Angell from Heauen preach vnto you any thing (touching Image-worship) besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.*



Parag. 8.

Indulgences.

IT is the Tenth Article of the Romane Creed: *I doe hold, that the power of Indulgences was left by Christ to the Church, and I affirme the vse thereof to be most wholesome for Christs people.*

This doctrine was proclaimed

*Cum Potestas
conferendi
Indulgenti-
as à Christo
Ecclesie con-
cessa sit, atq;
huiusmodi
potestatem
sibi traditam,
&c. Concil.
T. idem. Sess.
25. Decretum
de Indul-
gentijs.*

claimed by the Councell of Trent, where it was likewise declared, that, wheras Christ did leaue indulgences to the Church, and the Church did use that diuine power so granted in ancient times, therefore the sacred Councell doth teach and command them to be retained in the Church, and condemne all them with a curse, which either terme them unprofitable, or deny the Churches authoritie to grant them. A reason no doubt sufficient for the Church of Rome to grant them, and to lay Anathema vpon all such as shall denie them, since Christ, (as they say) did first ordaine them, and the Ancient Fathers did exercise that power committed to them by Christ. But when we come to exa-

mina-

mination of Witnesses (notwithstanding the Popes Creed, and the Councils Decree) it will bee found, that neither Christ, nor the Primitive Fathers euer knew, much lesse exercised such Pardons and Indulgences, as are now daily practised in the Church of Rome.

In the Primitive Church, when the Christians had committed any capitall and heinous offence, for feare of persecution, either in deni- all of their faith, or in sacrificing vnto Idols, the parties were enioyned a seuerer and long Penance: the rigour of this punishment, the Bishops and Pastors of their severall Congregations had power (if they saw cause) to mitigate at their discretion; which

which mitigation or relaxation of punishment, was called by the name of Pardon, or Indulgence. This doctrine was deriued from S. Paul, who released the incestuous *Corinthian* from the bond of excommunication, vpon his humiliation and serious repentance: and writes vnto the *Corinthians*, that they should doe the like, and receiue him againe to their communion, lest he should bee swallowed vp with immoderate griefe. And this manner of Indulgence was ancient, and continued long in the Primitiue Church, and of this there is no question.

*Indulgentia
proprie est
absolutio Iu-
diciaria an-
nexam ha-
bens solutio.*

The Indulgence in the Romane Church, is an absolution from the guilt of tem-
poral

porall punishment, by the application of the merits of Christ and his Saints, which merits are termed *Thesaurus Ecclesie*, the Treasure of the Church; and this common Treasury of satisfactions is applyed to dead soules burning in Purgatory; Thus Indulgences which were first vsed for mitigation of punishments, are now reduced to priuate satisfactions, and that which was formerly left to the discretion of euery Bishop in his owne Dioces, to dispense with *summum Ius* (the extremity of the Law;) is now transferred wholly to the power and authority of the Pope; nor that onely for some few yeeres imprisonment in this life, but for thousands of yeeres in Purgatory

mem ex The-
sauro. Bellar.
de Indulg.
lib. 2. cap. 5.

*Hora beate
Mariæ Virg.
secundum
vsum Sarū.*

gatory after death: in-
much, that whosoever in the
state of Grace shall say seven
prayers before the Crucifix, &
seven Pater-Nosters, and seven
Aue-Maries, shall attaine six
and fifty thousand yeeres of par-
don, fourteene thousand granted
by Saint Gregery, (fourteene
thousand by Nicholas the First)
and eight and twenty thousand
by Sixtus the Fourth.

These and the like Indul-
gences were trained vp in
the Schoole of Demetrius,
which brought no small be-
nefit to the Pope and Cler-
gie. And therefore in former
time, long before Luther
daies, by the relation of Tho-
mas Aquinas, some were of
opinion (as Greg. de Valen-
affirmeth) that Ecclesiastical
Indulgence of it selfe could

*Tho. in sus-
p. 3. p. 11.
47. 25. art. 5.
Greg. de Val.
de Indul. c. 2.*

mit no punishment, nec in foro Ecclesie, neq; in foro Dei: neither in the Iudgement of the Church, nor in the iudgement of God: but that it was a pious kind of fraud, whereby the Church, by promising such remission, might allure men to the deuoute performance of those pious workes, which were required in the forme of the Indulgence. Euen as if a Mother, when she moueth a little childe to run by promising him an apple, notwithstanding afterward shee doth not giue it him. But this opinion the Iesuit condemneth as erroneous, and as trenching too neere vpon the doctrine of Luther, who was condemned by Leo the tenth for holding the same. Now I will proceed to the publication of Witnesses, whereby it shall
M 2 appeare

appear by the evidence of their own learned men, that this point of faith hath no more Antiquitie, and consent of Fathers and Scholemen in the Roman Church, then the Articles before confessed.

Durand.] Little can be said of any certainty, or as undoubtedly true of Indulgences and pardons, seeing the Scriptures speake not expressly of them, neither the Fathers, as Augustine, Hilary, Ambrose, Hierome, &c.

Silvester Prierias.] Pardons are not knowne to us by the authority of the Scriptures, but by the authority of the Church of Rome, and the Popes, which is greater then the authority of the Scriptures.

Maior] It is hard to ground the manner of Indulgences and the

*De Indulgentijs pauca
discipossunt
per certitudi-
nem, quia nec
scriptura ex-
presse de ijs
loquitur:
sancti etiam
Ambrosius,
Hilarius, &c.
minime lo-
quuntur de
Indulgentijs.
Durand. q.
Sentent. dist.
20. q. 3.*

*Indulgentie
authoritate
Scripture non
innouere no-
bis, sed autho-
ritate Ecclesie
Romane &
Romanorum
Pontificum,*

thentically in Scriptures: in token of which the three first Doctors of the Church have spoken but little.

Fisher Bishop of Rochester.]

It is not sufficiently manifest, from whom Indulgences had their Originall,—Of Purgatory there is very little, or no mention amongst the ancient Fathers. But after Purgatory began to terrifie the world, and after a while men had trembled at the torments thereof, Indulgences began to be in request; As long as Purgatory was not cared for, there was no man sought for Pardons. For the whole price of pardons hangeth on Purgatory. Take away Purgatory, and what shall we need of pardons?

Alphons. à Castro.] There is nothing in Scripture lesse opened, or whereof the ancient Fathers

M 3

have

que maior est
authoritas.

Prier. contr.

Luth. pro In-
dulg.

Difficile est
modum In-
dulgentiarum
fundare au-
thenticè in
Scriptura Sa-
cra. &c.

Maior q. d. 2.
q. 2.

Quoniam
nulli fuerat
de Purgato-
rio cura, ne-
que quaesita
Indulgentiar.
Nam ex illo
pendet con-
tus Indulgen-
tiarum a li-
matio—ca-
perunt igitur
Indulgentie,
postquam ad
Purgatoriū
cruciatu ali-
quando crepe-
datum erat.

Roffens. art.
18. contra
Lutherum.

—harum usus
in Ecclesia
videtur seō
receptus.

Alph. contr.

heres. 8. ver-
bo Indulgen-
tia

De indul-
gentiis nil ex-
presse habe-
mus in sacra
Scriptura, nec
etiam, &c.
Anso. part. 1.
tit. 10. cap. 3.
in principio.
De ortu In-
dulgentiarum,
si certitudo
haberi possit,
veritatis in da-
gande opem
ferret; verum
quia nulla
Scriptura
Sacra, nulla
priscorum
Doctorum
Græcorum,
aut Latinorum
authoritas
scripta hinc
ad hunc usque
seculum, &c.
Ca. et. xpi. f.
cap. 1.
Neque mirū
videri debet,
si auctoritas
antiquior
non multo
habemus, qui

have lesse written, then of Indul-
gences, and it seemes the use of
them came but lately into the
Church.

Antoninus.] There is not
any expresse testimonie for proof
of Indulgences, either in Scrip-
tures, or in the writings of the
ancient Fathers, but only out of
Moderne Authors.

C. Caietan.] If there could
be a certainty found touching
the beginning of Indulgences,
it would much availle in sear-
ching of the truth. But because
there is no authority of Scrip-
ture, or ancient Fathers, Greek
or Latine, that bringeth them
to our knowledge, &c.

Bellarmino.] It is not to be
wondred, if we have not many
ancient Authors, which make
mention of Indulgences; for
many things are retained in the

Church

*Church onely by use and custome
without writing.*

This learned Cardinall
confesseth, that many ancient
authorities are not to be
expected for prooffe of this
doctrine. And this seemes to
me a strange thing, that an
Article of faith should want
Antiquity, and Vniuersality
of Fathers, (which as they
pretend, belong to all points
of faith.) It is strange that a
Generall Councell should
declare them to bee deriued
from Christ, and yet they
should want ancient Fathers
to witnes Christs doctrine. I
rather beleue, according to
the Article of their Creed,
that *the use thereof is most
wholsome for the people.* For
albeit they are granted onely
to draw money from
M 4 them,

harum rerum
mentionem
faciant.

Quoniam,
Erc. Bellar.
de Indulg. lib.
2. cap. 17.

*In Bulla Pij
quarti.*

*Guicciard. li.
13. an. 1520.*

them, yet withall, the Popes Ministers had this benefit by them, that when they found the market not quicke enough, they might sometime set them to sale for a small price : as for games at Tables in a Tauerne, to redeem foules out of Purgatory ; as it is witnessed by their own Histories.

*Hist. of
Trent. l. 1. p. 6.*

The learned Doctors of the *Trent-Councell* were not ignorant of this practice, and of much more exercised by *Leo* the Tenth, and others of his Predecessours. But they were so farre from belcefe, that this point of faith shuld be deriued from Christ and his Apostles, that *Echius*, and *Tecelins*, & *Prierias*, for want
“ of Scriptures and Fathers,
“ laid their ground-worke
on

“ on the Popes authority,
“ and consent of Schoole-
“ men: concluding, that the
“ Pope not being subiect to
“ error in matters of faith,
“ and hauing approued the
“ doctrine of the Schoole-
“ men, and himself publish-
“ ing the Indulgences to all
“ the faithfull, it was neces-
“ sary to belecue them as an
“ Article of faith.

I will not say, it was a
strange presumption, for a
Councell to determine an
vncertaine doctrine for a
point of faith, vpon the
Popes infallibility, and opi-
nion of Scholemen. But I wil
say it is a senselesse & weake
faith, that giues assent to that
doctrin, as necessary to be be-
leued, which wants autho-
rity of Scriptures, and con-

*Cunerus. De-
clam.*

*Apostol. Cami-
er. de satisf.
fact. l. 24. c. 2.*

sent of Fathers. It was an in-
genuous confession of their
owne *Cunerus: Dolendum si-
mul & mirandum, &c.* It is to be
lamented & admired, how some
Catholiques doe write of Indul-
gences, so timorously, so coldly, so
diuersly, so doubtfully, as if their
nature were so farre fetched, or
so uncertaine, that they could
hardly be proved. And surely,
if Cardinall Bellarmine, or
Cardinall Caietan, and the
rest could haue found better
proofes for this point of
faith; they would neuer
haue confessed, that neither
Scriptures, nor Fathers doe
bring them to our know-
ledge. Especially since no
Article of faith can be war-
rantable without the autho-
rity of Scriptures. And
therefore Saint *Augustine*
professe

profession shall be my conclusion touching this Article of their faith: If we, or an Angel from heauen preach vnto you any thing concerning the faith (of Indulgences) besides that you haue receiued in the Legal and Euangelical Scriptures, let him be accursed.



S E C T. X.

The Testimonies of our Aduersaries touching the infallible certainty of the Protestant faith, and the uncertainty of the Romish.

YOU haue heard the confessions of our best learned Aduersaries witnessing with vs, that the principall points of their

their Faith and doctrine, now taught and professed in the Church of *Rome*, were not knowne to former ages: whereby we may easily discern, how the Church of *Rome* doth obtrude strange Articles of beliefe vpon her Profelytes, which haue no foundations in the Scriptures, and want Vniuersality, and consent of Fathers. And although their Priests, and especially Iesuites are bound by oath to maintaine the Papacy, and doctrine of the Church of *Rome*: and thereupon they generally protest, that all the Fathers are on their side, and the ignorant people out of an affected ignorance and blinde obedience easily cōdescend to that beliefe; yet I say, it cannot

cannot be denied, that the Popes sworne seruants, our sworne enemies, their best witnesses, and our worst accusers, haue testified these things both against themselves, and in behalfe of our doctrine. And howsoeuer they excuse the matter, yet sure I am, they are diuided amongst themselves, and consequently want another speciall marke of their Church, which is Vnity in points of Faith.

To take a short reuiew therefore of our Aduersaries confessions, touching some chiefe points; First, concerning the doctrine of Merits, they haue confessed, that our Iustification is by faith in Christ Iesus onely: they haue confessed, that there

there is no saluation nor assurance in our owne merits, but in the mercy and merits of our only Saviour. And in this confession; they intimate the nouelty and vncertainty of their own doctrine; and in this likewise they acknowledge the Antiquitie and Visibilitie of our Church long before *Luthers* dayes.

Touching *Transubstantiation*, they haue confessed, that there is no expresse place of Scripture to proue the word, nor the meaning of the word; they haue confessed, that the conuersion of the bread into Christs body, was not generally receiued by the Fathers; they haue confessed, that before the Councell of *Lateran*, it

was

was not received for an Article of belief. In these confessions they plainly intimate the novelty, and uncertainty of their own doctrine; and by these likewise they acknowledge the Antiquity and Visibilty of our Church, long before *Luthers* daies.

Ante Lateranense Concilium non fuit dogma fidei. Scotus in 4. sentent. c. 11. qu. 3.

Touching Private Masse, they confesse, that it was not vsed in the ancient Church; For (say they) the communion of Priests and people together was practised by the Fathers. In this confession, they intimate the Novelty of their Religion, and in this they acknowledge the Antiquity and Visibilty of our Church long before *Luthers* daies.

Touching the Seven Sacraments,

ments, they confesse that the definite and certaine number of Seuen was vnknowne to Scriptures and Fathers; they confesse that some of those Sacraments were not instituted by Christ: they confesse that all of them are not true and proper Sacraments of the new Law, (al which notwithstanding are commanded by their Church to bee believed vpon a Curse.) And in these their confessions, as they argue the Nouelty and vncertainty of their doctrine, so also in this they acknowledge the Antiquity and Visibility of our Church long before *Luthers* daies.

Touching the *Communion in one kind*, they confesse, that it was not practised by the Apostles, nor the ancient Church.

Church. For (say they) Christ did institute in both kinds, and the Primitiue Fathers did continue it in both kinds. In this confession they intimate the nouelty and vncertainty of their own doctrine; in this, they acknowledge the Antiquity and Visibilty of our Church long before *Luthers* dayes.

Touching Prayer in an vnknowne tongue, they confesse, that it was not vsed in the Primitiue and ancient Church; but, say they, the Prayer and Seruice was vsually taught in the vulgar, and knowne tongue. In this confession they intimate the nouelty, and vncertainty of their owne doctrine; and in this acknowledgement they witnesse the Antiquity and Vifi-

Visibilitie of our Church long before *Luthers* dayes.

Touching worshipping of *Images*, they confesse, that there is no expresse place of Scripture, that commands their worship; they confesse there is no example amongst the Fathers for their adoration, but rather against them. In these confessions, they intimate the noueltie and vncertainty of their owne doctrine and practice, and in allowing our worshipping of God in spirit and truth, they acknowledge the Antiquity of our Religion, and the Visibilty of our Church long before *Luthers* dayes.

Lastly, touching *Indulgences* and *Pardons*, they confesse, that their *Indulgences* now vsed, haue no authority from

Script.

Scriptures, or Fathers, and in this confession they intimate the nouelty and yncertainty of their owne doctrine; and consequently the Indulgences, which are vsed in our Church to no other end, then for mitigation, and relaxation of punishments inflicted, to haue had Antiquity and Visibilty in the Church long before *Luthers* dayes.

If these witnesses had bin ignorant & vnlearned men; or excommunicate persons in their owne Church; or had they witnessed the truth concerning Ceremonies, & things doubtful, there might be some plea, why their testimonies should not be admitted. But when the points in question are Articles of their owne Creed; when they

they are witnessed by Popes, by Councils, by Cardinals, by Bishops, by learned Doctors, and Schoolemen in their own Church on our behalfe, and against their owne Tenets; I see no cause, why I should not demand iudgement in defence of our Church, and triall of our cause. It is the Law of God and man, *Ex ore tuo*, I will iudge thee out of thine own mouth. And from this decree, and their own confessions vpon record, I call men and Angels to witnesse, that they haue not Antiquity and Vniuersality for the prooffe of the Articles of their owne Creed, & haue resolved the grand question (touching our Church before *Luther*) that it was in Christ, in the
Apo-

Apostles, in the Fathers, in the bosome of the ancient Church, long before *Luthers* dayes.

Of what strength and force therefore Truth is, it appears by this, that shee extorts a full and ample testimony of her doctrine from her sworn enemies. And yet for further prooffe of our cause, I will giue another summons to the prime men, euen of their grand Inquest, who, without partiality, will testifie on our behalfe; that our Church is built vpon a more stable and sure foundation, then the now Romane Church. And that our doctrine is more fruitfull and profitable, and euery way more safe and comfortable, for the beleefe of euery Chri-

Christian, and the saluation
of the beleeuers.

*Bellar. de In-
stif. lib. 3. c. 8.*

Touching the certainty of
faith, it is *Bellarmines* confessi-
on, *None can be certaine by the
certainty of faith, that he doth re-
ceiue a true Sacrament; for as
much as the Sacramēt cannot be
made without the intentiō of the
Minister, and none can see ano-
ther mans intention. This con-
fession being layed for a po-
sitiue ground of their Reli-
gion, the Church of Rome
hath ouerthrown in one Te-
net al certainty of true faith.
To begin with the Sacramēt
of Baptisme: If the Priests
intention faile (by their
doctrine) the Infant is not
baptized, he is but as a Hea-
then out of the Church, and
consequently in the estate of
damnation. Look vpon their
Sacra-*

Sacrament of Orders, it is the confession of learned *Bellarmino*: If we consider in *Bishops* their power of Ordination and Jurisdiction, wee have no more then a Morall certainty, that they are true *Bishops*. And there he admits the reason for it; Because the Sacrament of Orders depends vpon the intention of the Ordainer. Looke vpon the Sacrament of Matrimony, and of this there is no certainty, because it doth depend vpon the intention of the Minister: and if he faile in his intention at the time of solemnization, the married people liue all their daies in adultery or fornication: so that by their own confession, there is no certainty of Christianity by Baptism, no certainty of their Sacrament of

*Bellar. de
Milit. lib. 3.
Eccles. ca. 10.
ad secundum.*

of Orders, and consequently no certainty of succession in Priesthood, which they so much magnifie in their Church. Besides, if in the succession of Popes and Pastors, the intention of any one Priest did faile, either in Baptisme, or in Orders: in all succeeding generations the ordaining and consecrating both of Priest and people, are become vtterly voyd, and of none effect.

Hee that is bound vpon a curse to beleeeue *seuen Sacraments*, and yet is not certaine of any one, must be saued by an implicite faith. And yet it is to be feared, for want of their Priests intention, the poore ignorant soule doth sometimes worship a piece of bread, because the consecration

cration of Christs body depends (say they) vpon the intention of the Priest: and no man doth know another mans intention.

Againc, touching their Inuocation of Saints, they are vncertaine, whether the Saints doe heare their prayers: they are vncertaine, whether some they pray vnto bee Saints in Heauen, or damned with the Diuels in Hell. Touching the first, *It is not certaine, (saith Biel) but it may seeme probable, that God revealeth vnto Saints all those suites, which men present vnto them; and saith Peter Lombard, It is not incredible, that the soules of Saints heare the prayers of the suppliāts.* Here is nothing but probability and vncertainty. And yet admit

N

it

*Biel. in Can.
Missæ, lect. 31.
Pet. Lomb.
Senten. lib. 4.
dist. 45.*

*Accedit, quod
miracula, quæ
ab Ecclesia
suscipiuntur
in Canoniz-
ationibus
sanctorum,
quæ tamen
maximè au-
thentica sunt,
cum humano
testimonio in-
nitantur, non
omnino certa
sunt, quoni-
am, &c.*

*Caiet. in opus.
de concep.*

Virg. Mar.

cap. 1.

*Fidei Christi-
anæ certitudo
non humano
more certa esse
debet, sed in-
fallibile om-
nino debet ha-
bere testimo-
nium. Caiet.
ibid.*

*Bellar. de
san. Et. Beat.
lib. 1. c. 9.*

it were more then probable, that they did heare our prai-ers, yet there is no certaintie, that all such are Saints, which are canonized by the Romane Church. *It cannot be knowne infallibly (saith Caietan) that the miracles, whereon the Church groundeth the Canonization of Saints, be true; by reason the credit thereof depends on the reports of men, who may deceive others, and bee deceived themselves.* And vpon this vncertainty S. Austin complained in his dayes: *That many were tormented with the diuell, who were worshipped by men on earth.* Whose reason and authority was so vndoubtedly true, that Bellarmine had no way to auoid it, but with a *Fortasse, &c.* Peradventure (saith he) it is none

of *Austins*: and yet if *Bellarmines* answere were true, which is but a *peradventure*; yet, I say, hee witnesseth from *Sulpitius*, that the common people did long celebrate one for a *Martyr*, who afterwards appeared and told them that hee was damned. And their owne *Cassander* giues vs the like example, that *S. Martin* found a place honoured in the name of an holy *Martyr*, to be the *Sepulcher* of a wicked robber.

Touching the being of *Purgatory*, it is vncertaine: It is not incredible (saith *Austin*) that some such thing should bee after this life; but whether it be so or no, it may bee a question. Touching the place, the *Romane Church* hath defined nothing: touching the punishment,

Idem ibidem
cap. 7.

Cassind. Con-
sult. Art. 21.

Tale aliquid
etiam post
hanc vitam
incredibile
non est, &
utrum ita sit,
queri potest.
Aug. Ench.
ad Laurent.
ca. 69.

Bell. lib. 2. de
purg. c. 6. ca.
11. & 9.

Zach. 9. 11.

nishment, Whether it be by material fire, or some other means, it is doubtfull, saith Bellarmine: Touching the continuance of soules there, it is not certaine. *Dominicus à Soto* thinketh, that no man continueth in this purgation ten yeeres. If this be true (saith the Cardinall) no soule needes stay in purging one houre. Againe *S. Thomas Moore* held for certaine, that in Purgatory, there was no water; and this he prooves out of the Prophet *Zachary*: *Thou hast deliuered thy prisoners out of the place, where there was no water.* *I. Fisher*, Bishop of *Rochester*, would proue it out of the Prophet *David*, that in Purgatory there is good store of water, *For wee haue passed through Fire and Water,* saith

saith the Psalmist. Lastly, Gregory, who gaue the first *Credo* to Purgatory, tels vs, that some were purged by Fire, some by hot Baths; and this hee learned by visions and reuelations. And how safe it is to ground an Article of faith vpon the spirits and aparitions of dead men, I leaue it to bee iudged. If wee descend to the age next after *Gregory*, *Venerable Bede* by a vision also established a fourth place. He tels vs of the apparition of a Ghost, reporting that there was an infernall place, where soules suffered no paine, where they had a brooke running through it; *Nec improbabile, &c.* Neither is it improbable (saith *Bellarmino*) there should bee

N 3 such

*Gregor. lib. 4.
Dialog. c. 35.
Hos dialogos
non esse opus
Greg. M. viri
docti apud nos
censuerunt.
Item Possuin.
Iesura in
Aptar. S. vi.
de Can. loc.
Thol. l. 11.
c. 6. ubi censu-
ram suam pro-
fert de Greg.
& Beda.*

*Bed. Hist.
Angl. lib. 5.
cap. 13.*

*Bell. lib. 2. de
purg. ca. 7.*

such an honourable prison, which is a most milde and temperate Purgatory. Thus Saint *Austin* held it as a doubtfull opinion. Saint *Gregorie* gaue credit to it from the visions of dead men; and *Bede* receiued it from the reports of wandering ghosts. The first conceiued it doubtfully, to bee in Fire, the second in hot Baths, the third in a part of Hell, where they had Meadows and Riuers of Waters. And therefore in these, and the like vncertainties, wee appeale from the Church of Rome, in this Article of faith, and conclude with Saint *Austin*: Know, that when the soule is separated from the body, (statim) presently it is either placed in Paradise for his good workes,

*August. li de
Vanis. seculi
cap. 1.*

or

or cast headlong into the bot-
tome of hell for his sinnes.

Touching Pardons, and
Indulgences, *Durand* tels vs,
Little can be said of any certain-
ty, or as undoubtfully true, see-
ing neither the Scriptures, nor
Fathers speake expressely of them.
And *Gerson* saith, Whether the
power of the Keyes extend onely
to such as are on earth, or to them
also that are in Purgatory, the
opinions of men are contrary,
and uncertaine.

Touching the adoration
of Images, they are vncer-
taine, what worship to giue
them. *Tharrasius* Patriarch
of Constantinople, and Pre-
sident of the second Coun-
cell of Nice teacheth, that
the Images are to bee adored,
that is, kissed, and loued; for
(say they) that which a man
N 4 loueth,

Durand in 4.
dist. 2 quæ 3.

*Gers. de In-
dul. consid* 8.

Nicen. Sinod.
2. Act. 7. Ep.
Tharras &
totius Synod.
ad Constant.
& *Irenæum.*

*Tho. 3. par. qu.
25. art. 3.*

loueth, that he adoreth, and that which he adoreth, that hee earnestly loueth. Here they pretend nothing but a ciuill kind of imbracing, or kissing, without any corporall submission to Images. About foure hundred yeeres after, *Thomas Aquinas*, and other Schoolemen taught: *Because Christ himselfe is adored with diuine honour, it followes that his Image is to be adored with diuine honor.* This learned Founder of Image-worship had many Profolytes; as namely, *Bona-uenture, Caietan, Swarez, Vafques, Iacobus de Graphijs*, & diuers others, who taught the same doctrine. And it seemes the Images themselves were sensible of so beneficial a Patron. For (*Antonius* tels vs) whilest *Thomas* was praying deuoutly

deuoutly before a Crucifix, he was lifted vp a Cubit aboue the ground, and a voice proceeded from the Crucifix, saying; *O Thomas, thou hast written worthily concerning me.* If we descend to the Councell of *Trent*, the same telleth vs; that due honour and veneration must be giuen; but what honour that is, which of due belongs vnto them, it is not expressed; neither is it vnderstood of the people. *Bellarmino* tels them negatiuely, that they are not to be worshipped (as in the dayes of *Thomas*) with diuine honour, neither is it safe to teach so in the hearing of the people. For (saith he) *those that defend Images to be adored with diuine honour, are driuen to vse such subtile distinctions,*

*Anton. Sum.
Hist. tit. 23.
(7.11.)*

*Bell. de Imag.
lib. 2. cap. 25.*

Nic. Synod. 2.
ubi supra.

De Controv.
fidei Apol. de
Idololat. li. 2.
cap. 7. Paris.
1610.
Neque absur-
de profecto
putaueru, B.
Petrum infi-
nisse cultum

stinctions, as they themselves can scarcely understand, much lesse the ignorant. Thus they began first with ambiguous tearmes to teach men to embrace Images (*as two friends salute each other*) then they taught *Latria*, that diuine honor was to be giuen them in plaine deede: and lastly they say; *That the worship must be giuen improperly to the Image, which is properly due to Christ.* This vncertainty of doctrine hath bred another dangerous consequence. For by reason that Idolatry is included in this doubtfull Tenet, *Gregory de Valentia* disputing vpon this point, by a necessary consequence (albeit hee vseth cunning to auoid it) maintaineth that there is a kinde of lawfull Idolatry.

dolatry. It is no absurditie,
saith hee, to thinke, that Saint
Peter did intimate, that some
worship of Images was right or
lawful, (namely of holy Images)
when as hee deterreth the faith-
full from the unlawfull worship-
ing of Images. For to what end
should he determinately point out
the unlawful worship of Images,
if hee had thought altogether,
that no Image-worship had been
lawfull? Where wee are to
observe, that the word vsed
by Saint Peter, in that place
signifieth Idol-worship, not
Image-worship as the Iesu-
ite for his owne aduantage
would haue it. So that by
his reason, Saint Peter al-
loweth some worshipping
euen of Idols to be lawfull.
By the same reason Saint
Paul also may bee said to al-
low

aliquem simu-
lacrorum,
(nempe sacra-
rum Imagi-
num) rectum
esse, cum fide-
les nominatim
ab illicitis I-
dolorum cul-
tib. deterre-
re voluit.

Quid n. atti-
nebat is a de-
terminatè
cultus simu-
lacrorum illi-
citos notare, si
omnino nullos
simulacrorum
cultus licitos
esse censuisset?

1. Pet. 4. 3.
is ἀσεβείας
καὶ δολολα-
τρίας.

Ephes. 5. 21.

Bella. de Sacr.
ingen. l. 1. c. 9.

Can. Lib. 8. c. 5.

low of some adultery, or
some theft, and the like; be-
cause hee biddeth vs to haue
no fellowship with the un-
fruitfull workes of darknesse
From hence may we there-
fore conclude, that some
workes of darkenesse are
fruitfull, wherewith we may
haue fellowship?

Concerning the two Sa-
craments of Baptisme, and
the Eucharist, *It is most eui-*
dent (saith Bellarmine:) but
concerning the rest of the Sacra-
ments it is not so certaine. And
saith Canus, *The Diuines speak*
so uncertainly of the matter and
forme of Matrimony, that they
doe not resolue, whether it giue
grace, or not. Lastly concer-
ning the vndoubted truth in
the Church of God: *The*
Scriptures are writen (saith
the

the Euangelist) *that we might haue the certainty whereof wee are instructed.* But it is vncertaine, whether Traditions and vnwritten verities deliuered from hand to hand, hauing no foundation in the Scriptures, do not vary from their first institution.

Luke 1.4.

Graviter peccarens in rebus ad salutem animæ pertinentibus, &c. eo solo, quod certis incerta præponerent.

August. de Bapt. cons. Donat. lib. 1. cap. 3.



SECT. XI.

The testimonies of our Aduersaries touching the greater safety, comfort, and benefit of the soule in the Protestant faith, then in the Romish.

FROM the certaine way I will proceed to the safer way, wherein it shall appeare, that as our doctrine is more Catholique, more

*Bell. de verbo
Dei non scrip-
so. lib. 4. c. 11.*

*De verbo
Dei lib. 1. c. 2.*

more stable and certaine; so likewise it is more profitable, more safe and fruitfull (or to vse their owne phrase) of greater merit, euen by the testimonies of their best learned amongst themselves. Looke vpon the all-sufficiency of the Scriptures: *All those things are written by the Apostles (saith Bellarmine) which are necessary for all men, and which the Apostles preached generally vnto all.* And although this Cardinall will allow the Word of God to be but a partiall, not a totall rule, yet, saith he, *Regula credendi certissima, tutissimaque est, The Scripture is a most certaine, and most safe rule of beleeuing.* So that it is a safer way to rely wholly vpon the Word of God, that cannot

not erre, then vpon the Pope or Church, which is the authority of man, and may erre. It is a safer way to adore Christ Iesus sitting at the right hand of the Father, then to adore the sacramentall bread, which depends vpon the intention of the Priest, and may faile. *It is a safer way, and we liue more in safety (saith Austin) if wee giue all vnto God, rather then if we commit our selues partly to our selues, and partly vnto God. We will, but it is God that worketh in vs to worke, according to his good pleasure. This is behoofefull for vs both to beleene, and to speake; this is a godly, this is a true doctrine, that our confession may bee humble and lowly, and that God may haue the whole.*

*August. de
bono persever.
lib. 13. c. 6.*

Looke

The Communion in both kinds.

Cassand. sub utraq; specie.

Probabilior sententia semper mihi visa est eorum, qui dicunt maiorem fructum gratiae ex utraque, &c. Apud Chamer. Tom. 4. de Euchar. l. 9. cap. 10. sect. 2. Cass. de Com. sub utraque specie.

Illa tamen, quae est sub utraque, est maioris meriti.
Alexand.

Looke vpon the Communion in both kinds, and the Deane of Louaine will tell vs: It were better the Communion were administred in both kinds, in respect of the perfection thereof, for it were more agreeable to Christs institution, and it best agrees with the corporall feeding, which is both in bread and drinke. And faith Vasques, Their opinion alwaies seemed to bee more probable, who say, that greater fruits of grace are reaped by the Communion in both kindes, then in one. And faith Cassander, Although the Communion in both kindes bee not simply necessary, yet it is much to be preferred before the Communion in one kinde, albeit it be thought not to be contrary to Christs precept. And their owne Schooleman Alex:

ab Hales protesteth, *I though the order of receiving in one kinde be sufficient, yet the other of both kindes is of greater merit, of greater fulnesse and power.*

Look vpon priuate Masse, and it will appeare by a generall confession, that the Communion of Priests and people together, is more safe and profitable, then priuate Masse. It is the confession of the great and generall Councell of Trent: *Optaret quidem, &c.* The Councell could wish the people would communicate together with the Priest, because it would be more fruitfull and more profitable. The like confession is made by *M. Harding*. I deny not (saith hee) but that it is more commendable and more godly

on

*Hat. in 4.
Sentent. qu.
53. membr. 1.
Greg. de Val.
likewise af-
firmeth the
same. De
Legit. Euch.
usu. cap. 6.
sect. secunda.*

Priuate
Masse.

*-quod huius
sanctissimi
sacrificij ube-
rior fructus
proveniret,
&c.*

*Concil. Trid.
Cap. 6. can. 8.*

*Jewel Artic.
1. in Private
Masse.*

*Bellar.] Quia
Missæ celebra-
tio non so-
lum ad sacri-
ficium Deo
offerendum,
sed etiam ad
populum nu-
trium spiri-
tualis pabulo
ordinatur,
propterea ex
hac parte ne-
gari non po-
test, quin sit
magis perfecta
& legitima
Missa, ubi
communican-
tes adsunt,
quam ubi de-
sunt.*

*Bell. de Missa.
l. 2. c. 10.*

Priests
Marriage.

on the Churches part, if many
wel-disposed & examined would
be partakers of the blessed Sacra-
ment with the Priest. And last-
ly, Bellarmine himselfe is
forced to confesse: Because
the celebration of the Masse is
ordained not onely to offer Sa-
crifice to God, but also the spiri-
tuall foode to the people, there-
fore it cannot bee denied, that it
is a more perfect and lawfull
Masse, where the Communicants
are present, then where in the
private Masse, the Priest alone
receiveth.

Looke vpon the marri-
age of our Ministers, and it
will appeare by their owne
confessions, that it is the sa-
fer way to liue chastely in
Marrimony, then by a single
life to hazzard their soules
by Incontinency. It was the
opinion

opinion of *Aeneas Sylvius*, afterwards Pope *Pius* the second: Perhaps it were not the worst, that many Priests were married, for by that meanes, many might be saved in married Priest-hood, which now in barren Priest-hood are damned.

And *Panormitan* a great Canonist was sensible of the dangers that accompanied a single life, and thereupon resolves: It were good and behoofefull for the soules of many, if Priests might marry; because we finde by experience, the Law of single life hath brought forth contrary effects. And *Cassander*, who well vnderstood the life and conuersation of Priests, proclaimes it to his Church: If euer, certainly in these our dayes the change of the Law (of single life) may bee thought

In gestis Concil. Basil. li. 2.

*Credo pro bono
& salute ani-
marum statu-
tum, ut non
volentes com-
sinere, possint
contrahere,
quia experien-
tia docente,
contrarius
prorsus effe-
ctus sequitur.
Panor. de Cle-
ric. Coniug.
cap. cum
Olim Cass.
de Cælib. Sa-
cord. Ars. 23.*

thought necessary, that those which cannot attaine to the perfect degree of Chastitie, may be permitted to live in the second degree of chaste marriage.

Prayer in
a knowne
tongue.

Aquinas]
Constat quod
plus lucratur
qui orat, &
intelligit quid
dicit.

Nam ille qui
intelligit, refi-
citur & quan-
tum ad intel-
lectum, &
quantum ad
effectum, sed
mens eius qui
non intelligit,
est sine fructu
refectionis.

Si populus in-
telligit oratio-
nem Sacerdo-
tis, melius re-
ducitur in
Deum, & de-
votius respon-
det, Amen.
Lyr. in 1. Cor.
14.

Looke vpon our Prayer in a knowne tongue, and *Aquinas* that learned Schooleman tels vs, It is manifest, that he receiveth more benefit which prayeth and understandeth what he saith; For the minde of him that understandeth not, is without fruit and refection. And *Lyra* was of the same opinion, and withall giues a further reason: If the people understand the prayer of the Priest, they are better brought to the knowledge of God, and they answer, Amen, with greater devotion. And *Cardinall Caietan*, who had often performed the publique service in an
vknowne

vnknowne tongue in the Church, yet contrary to his practice professeth: *It is better, by Saint Pauls Doctrine, for the edifying of the Church, that publique prayers were made in a vulgar tongue, to be understood indifferently by Priests and people, then in Latine.* And Gabriel Biel was so farre from approouing the vocall praier in an vnknowne tongue, that on the contrary he giues seuen speciall reasons, why it should be vnderstood by the people. *First, because it stirreth up the minde to inward deuotion. Secondly, it enlightneth the minde. Thirdly, it causeth a better remembrance of things spoken in the time of Prayer. Fourthly, it keepeith the thoughts from wandring. Fifthly, it causeth a more full performance of our duty*

Ex Pauli doctrinā habetur, quod melius est ad Ecclesie edificationem, orationes publicas, quae audiente populo dicuntur, dici lingua communī clericis & populo, quā dici Latine.

Caiet. Com. in cap. 14. 1. ad Cor. v. 17.

Opertet, quod vocalis oratio innotescat populo, &c.

In Can. Miss. lect. 62.

duty both in body and soule. Sixthly, there is a better redundancy from the soule to the body, by a vehement affection and devotion. Seventhly, it is better for the instruction of our brethren. And which is observable, the Rhemists themselves, in their Annotations vpon St. Pauls Epistle touching praier in an vnknown tongue, make this confession: *When a man prayeth in a strange tongue, which himselfe vnderstandeth not, it is not so fruitfull for instruction to him, as if he knew particularly what he prayed.*

Rhem. Testā.
in Annot.
1. Cor. 14.

Image
worship.

*Vt facilius est,
ita tutius quo-
que omnes
Imagines ē
Templis sum-
mouere, &c.
Erasmi in
Catechēsi.*

Looke vpon their wor-
ship of Images, and their
owne Erasmus tels vs, *Tutius*
It is more safe to remooue Im-
ages out of Churches, then to pray
to them, that the minde may be
altogether free from superstition

For

For no man can bee free from shew of superstition, that is prostrate before an Image, and doth looke on it Intentionally, and doth speake vnto it, and kisse it; nay, although he doth but (only) pray before an Image. And saith Cassander, It were best in these times to inuite men to worship the true Image of God, in relieuing the poore. And a little before hee resolues in Biels words: Their opinion is more sound, which say, that an Image, neither as it is considered in it selfe, as wood and stone, neither as it is considered in the nature of a signe or representation, is to be adored.

Looke vpon their Inuocation of Saints. *Tutius & iucundius loquor ad meum Iesum.* I speake more safely and more sweetly to my Sauiour

*Cass. Consult.
de Imaginibus*

Chem.
part. 3. Exam.
Trid. Conc.

our, then to any of the holy Saints of God: (saith *Austin.*) and *Cassander*, professeth this of himselfe: I in my prayers use not to inuocate Saints, but I direct my prayers vnto God himselfe, and that in the name of Christ: For thus I hold most safe.

Merits.

*In Ps. qui
habitat. ser. 1.
Vbi tuta fir-
ma; in firmis
securitas &
requies, nisi
in vulneribus
Saluatoris?
tanto illic se-
curior habito,
quanto ille po-
rentior est ad
saluandum.
Bernard. in
Canti. Cantic.
Serm. 61.*

Lastly, looke vpon their doctrine of Merits: Dangerous (saith *Bernard*) is the habitation of those that trust in their owne merits. Again he proclaimes our Doctrine for the safest way in the sole confidence of Christ's merits: *Vbi tuta?* what safe rest or security can the weake soule find, but in the wounds of our Saviour? As he is mighty to saue, so dwell I there with more safety. And *Fryer Walden* accordeth with the Protestants

stants in the same beleefe :
*I repute him (saith hee) the
 sounder Divine, and more con-
 sonant to the holy Scriptures,
 who doth simply deny such merit,
 and (with the qualification of the
 Apostle) confesseth, that simply
 no mā meriteth the kingdome of
 heauen, but by the grace of God,
 or Will of the giuer, as all the
 former Saints (untill the late
 Schoolemen) and the vniuersall
 Church hath written. And for
 conclusion of this point, Car-
 dinall Bellarmine, who doth
 labour and sweat by subtilty
 of wit, to maintaine merits
 of condignity and congrui-
 ty, at last confidently re-
 solues; For feare of vaine glory,
 and by reason of the vncertainty
 of our workes, Tutissimum, &c.
 It is the safest way to place all our
 trust in the onely merits and fa-*

O

uour

*Reputo igitur
 saniores The-
 ologum. fideles
 orem Catholi-
 cum, & Scrip-
 turis sacris
 magis con-
 cord. m. qui
 tale meritum
 simpliciter
 abnegat, &c.
 Wald. Tom. 3.
 de sacramen-
 tal. tit. 1. c. 7.*

*Propter in-
 certitudinem
 proprie iusti-
 tie, & pericu-
 lum inanis
 gloria, tutissi-
 mum est, &c.
 Bellar. de Iust.
 lib. 5. c. 7.*

hour of God. And from these feveral confessions, I may inferre, that the Protestāt faith is more certaine, more safe and sure, more comfortable, and euery way more profitable, then the Romish doctrine, by the testimony of our Aduersaries themselves. For wee protest against free will, against the Communion in one kinde, against Priuat Masse, against Praier in an vnknown tongue, against the worship of Images, against the doctrine of merits; all which are receiued for principal Articles in the Church of Rome, and yet are acknowledged by the Romanists to want that assurance, that comfort, that benefit, that safety for the soules of the faithfull, which the Reformed

formed Churches teach and
professe in a different do-
ctrine at this day.



S E C T. XII.

*Our Aduersaries conuicted by
the euident testimonies of the
Ancient Fathers, either ridi-
culously elude them, or plaine-
ly reiect them.*

IT is no wonder, that ma-
ny Romanists are *Testes*
veritatis, Witnesses of
Gods truth in the bosome of
a corrupt Church; but it
may seeme strange, that such
men should establish the an-
tiquity of our doctrine by
their owne confessions, and
decline the certainty & safe-
ty of their owne. And that

it may yet further appeare, that these are not forced, or feyned allegations, wrested to another sense, then their own men deliuered them; I will giue you the expresse words and authorities of the Anciēt Fathers themselues, whereby you shall obserue, that the Church of Rome doth seeke to elude the records and reall proofes in Fathers and other learned Authors, touching the chief points in Controuersie betwixt vs.

Chrys. in Homil. 49. operis imperf. in Matth. Credibile est, authorem fuisse Catholicum, sed non videtur esse Chrysostomum.] Bell. de J. sup. Eccles. An. 128.

Touching the all-sufficiency of the Scriptures, Saint Chrysostome saith, *The Church is knowne tantummodo, onely by the Scriptures*: What say the Romanists to this authority? Bellarmine answeres: *It is probable the Author was a Catholic,*

tholique, but it scemes to be none of Chrysostomes.

Touching the adoration of Saints, Saint Austin saith: Many are tormented with the Diuell, who are worshipped by men on earth: what say the Romanists to this authority? Bellarmine answers: This place (*fortasse*) peradventure is none of Austins.

Touching the Popes Supremacie; Saint Austin saith, Thou art Peter, and upon the Rocke, which thou hast confessed, upon this Rocke, which thou hast knowne, saying, Thou art Christ (the Sonne of the living God) will I build my Church: I will build thee upon me, not me upon thee: what say the Romanists to this authority? Stapleton answeres: It was *lapsus humanus*, an humane error, caused by the

*Respondeo, lo-
cum hunc for-
tasse non esse
Augustini.
Idem de
saact. Beat.
lib. 1. cap. 9.*

*August. de
verb. Domi-
ni, serm. 13.*

*Stapleton
doctr. lib. 6.
c. 3. & Bell.
l. 1. de Pontif.
c. 10.*

diuersity of the Greeke and Latine tongue, which either hee was ignorant of, or marked not.

Touching the Communion in both kindes; Ignatius saith, One cup is distributed to all: what saith Bellarmine to this authority? In the Latine Bookes it is not found, that one cup is given to all, but for all.

Touching the Sacrament of Christs body, Origen saith, Thus much bee spoken of the Typicall and Symbolicall body. What saith Senensis to this authority? To speake my mind freely, (saith hee) I suspect this place to bee corrupted by Heretiques.

Touching transubstantiation, Theodoret saith, The substance of Bread and Wine ceaseth not in the Sacrament. What answered

ἡ ποτήριον
τῆς ἰλαρίας
ἐν τῇ μυστήριον.
Ignat. Epist.
ad Philadelp.
In latinis co-
dicibus non
habetur, unus
calix omniis
distributus.
Bell. de Euch.
lib. 4. cap. 26.
Orig. in Mat.
13.
Ego, ut liberè
pronunciem
sententiam
meam, suspi-
cor hunc lo-
cum fuisse
ab hæreticis
deprauatum.
Senerf. Bibli.
Sanctæ, lib. 6.
Annot. 66.
Theod. in Di-
al. 2.
Theodoretus
de alijs qui-
busdam erro-
ribus in Con-
cilio Ephesino
notatus fuit,
etiã si positi-
uè respiciat.

swer the Romanists to this authority? Gregory de Valentia saith, Theodoret was noted to have erred in the Councell of Ephesus, although he afterwards repented himselfe.

Touching Images in Churches, Epiphanius saith, That he found a vaile at the entrance of the Church, representing the Image of Christ, or some Saint, which he cut in pieces, and withall commanded, that no such painted vailes should hereafter bee suffered to bee hung in the Church. What saith Sanders to this authority? They are not the words of Epiphanius, but of some counterfeite: they are rather the forged words (saith Baronius) of some Imagebreakers.

Touching Traditions and vnwritten verities, Saint Cy-

O 4 prian

Greg. de Valentia in lib. d: Transab. c. 7. Sect. 11.

Epiph. epist. ad Ioan. Hierosolym. Exscript. 11. Pontifici aduersus hanc epistolam, quasi non genusnam, Epiph. eorum autem exceptiones refellit

Andr. Ruer. Crit. Sa. lib.

3. c. 29.

Verba illa non sunt Epiphani, sed supposita. Sanders. de Imag. lib.

2. Sunt po-

ssus aliterius

Iconoclasta-

rum figmen-

tum, quam

Epiphani

germanum

scriptum. Ba-

ron. annal. ad

ann. 392.

num. 59.

Respondet,
Cyprianum
hæc scripsisse,
cum errorem
suum tueri
vellet. Bell. de
verbo Dei, lib.
4. c. 11.

Chrys. Homil.
3. in Epist. ad
Ephes.] Dico
Chrysostomum,
ut quædam
alia per excessum
ita esse
locutum, cum
solum hortari
cuperet homi-
nes ad fre-
quenter et
digne commu-
nicandum.
Bell. lib. 2. de
Missæ. c. 10.

Nihil aliud
dico, nisi more
Poeticæ, lusisse
Prudentium.
Bell. lib. 2. de
Purgat. c. 16.
Non magis
facienda est

prian saith, From whence is this tradition? for the Lord commanded us to doe those things which are written? what saith Bellarmine to this authority? S. Cyprian wrote thus, when he thought to defend his own error, and therefore it is no marvaile if he erred in so reasoning.

Touching Priuate Masse, Chrysost. saith, It is better not to be present at the Sacrifice, then to be present, and not communicate (with the Priest:) what saith Bellarmine to this authority? Chrys. spake this as at other times, by exceeding the truth, when he would only incite men frequently and worthily to communicate.

Againe, if we cite Prudentius, Bellarmine answers, I say no more of him, but that he played the Poet.

If we object Tertullian, Bellar-

Bellarmino answers: His authority is of no great account, when hee contradicts other Fathers, and when it appears he was no man of the Church.

If wee produce Origen; Ribera the Iesuite saith: He was full of errors, which the Church hath alwayes detested.

If we cite Hierome: Canus makes answer: Hierome is no rule of faith.

If we cite Iustin, Irenaeus, Epiphanius, and Oecumenius: Bellarmine answeres: I see not how we can defend the sentence of these men from error.

Lastly, if wee produce the vniforme consent of Fathers against the immaculate conception of the blessed Virgin: Salmeron the Iesuite makes answer, Weake is the place which is drawne from au-

*ius auctori-
tas, cum con-
tradicit alijs
Patribus, cum
constat eum
hominem Ec-
clesiae non fu-
isse. Bell. l. 3.
de Euchar. c. 6*

*Originem ple-
num fuisse er-
roribus, quos
Ecclesia sem-
per detestata
est. Ribera in
Malach. 7.
proem.*

*Hieronymus.
non est regula
Fidei. Cantus
in Theol. sci.
lib. 2. c. 11.
Iustinus, Ire-
naeus, Epiph-
anius, atque Oe-
cumenius sen-
tentiam non
video quo
pacto ab erro-
re possimus
defendere. Bel-
lar. lib. 1 de
sanct. cap. 6.*

*Locus ab
auctoritate
esse infirmus;
et ut prudens
quidam pastor
dixit.*

*Pauperis est
et c. & in iu-
dicio plurimo-
rum non ac-
quiesces.] Sal-
mer. Rom. 5.
disput. 51.*

*thority, for, Pauperis est numera-
re pecus: It is the signe of a poore
man to number his cattell.*

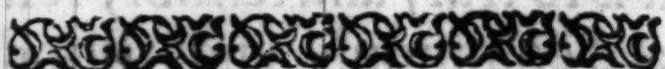
Thus in behalfe of the Protestant Doctrine, you haue heard the prooffe of the Romish witnesses, in the chiefe points made good by the testimonies of the Fathers themselves. You haue heard likewise (notwithstanding their great vaunt of the Fathers) how lightly they regard them, or reiect them, when they speake not *placencia*, agreeable to their Church and doctrine. And that no man may doubt, that many in the bosome of their owne Church haue spoken freely and truly in many particular points of doctrine, both with vs, and against their owne Tenets; behold,

it

it is so truly and sensibly felt,
and commonly vnderstood,
euen among themselves,
that some chiefe protectors
of their cause haue complain-
ed to the Inquisitors, and
the Inquisitors out of their
zeale, in defence of the Ro-
mane faith, haue sent out *Ad*
melius Inquirendum, a new
writ of enquiry after such
delinquents, and haue censu-
red them with a *Deleatur*, in
those pages that make either
for our Doctrine, or against
their owne. As appeares by
their Indices Expurgatory,
and of bookes prohibited by
the decrees of the Councell
of Trent, and confirmed by
the authority of Popes, *Pius*
4. Sixtus. 5. and Clemens. 8.

Conc. Trid.
Sess. 2. &
Sess. 18. &
Sess. 25. sub
finem.

S E C T.



SECT. XIII.

*Our Aduersaries conuinc'd of a
bad cause, and an euill con-
science, by razing of our
Records, and clipping their
owne Authors tongues.*

IN the Margent of the
Latine Bible, it is obser-
ued vpon the words of
the Text, Deut. 4. That God
forbids grauen Images to bee
made: what say the Inquisi-
tors to this? *Deleatur*, Let
that Note be stricken out.

The Glosse vpon Gratian
saith: The Priest cannot say
significatiuely of the Bread,
(This is my body) without tel-
ling of a lie: what say the In-
quisitors to this doctrine?
Deleatur

*In Biblijs Ro-
berti Stephani
c. 4. Deuteron.*

*Ind. Expurg.
Quiroga.
fol. 8.*

*Io. Pappus
Censur. in
Gloss. Jur.
Can. in De-
cret Gratia-
ni. num. 78.*

Deleatur, Let that old leaven be cast out.

Cassander wrote a whole Tract concerning the Communion in both kinds: what say the Inquisitors to this? *Deleatur totus liber*, Let the whole Tract be blotted out.

Cardinall *Caietan* saith, the words, *This is my body*, doe not sufficiently proue Transubstantiation: what saith *Pius the first* to this? *Deleatur*, Let that passage be no more printed amongst *Caietans* workes.

Valtricus Bishop of *Augusta* writes a whole Epistle touching the lawfulnessse of Priests marriage: what say the Romanists to this? *Deleatur*, Let that whole Epistle be blotted out.

Bertram wrote a booke of the

Ind. Expurg.
Belg. p. 38.

*Ex Catholicis
solus Caietan
in Com-
mentario hu-
ius Articuli,
qui sufficit Pij
Quinti in
Romana edi-
tione expun-
ctus est, docu-
it, secundum Ec-
clesia autori-
tate, Verba il-
la, Hoc est
corpus meum,
ad veritatem
hanc confir-
mandam non
sufficere.]*
Sua ex Tom.
3. dist. 46.
sect. tertia.
disput 31.
Finis Quiro-
ga pag. 149.

Idem Ibidem.

Quiroga.
Index ex
Purg. p.
149. Bernar.
de Sandoval.
Index Ex-
purg. Anno.
1612.

Cassand. in
Hymni Eccl.
p. 179. *ut*
Cyp. Misericordiam
adeptus sum
(i.e.) Misericordiam
merui.

Annotatio il-
la de vocabulo
Merendi tota
Deleatur.
Ind. Expurg.
Belg. p. 25.

the body & blood of Christ opposite to the doctrine of Transubstantiatiō. What say the Inquisitors to this? *Totus liber penitus auferatur*, Away with the whole booke.

Anselme, or the author of the booke for baptizing and visiting the sicke, saith: *Dost thou beleue, that the Lord Iesus Christ died for our saluation, and that there is no meanes to be saved by our own merits?* What say the Inquisitors to this? *Deleatur*, as if it were not to be spoken at the visitation of the sicke.

The word, *Merit*, saith *Cassander amongst the Ancients*, is almost the same as to *obtaine*. What say the inquisitors to this doctrine? *Deleatur*, Let that obseruation of the word (*Merit*) be cleane stricken

strucken out.

Polydore Virgil saith; *Almost all the ancient Fathers condemned Images for feare of Idolatry.* What say the Romanists to this doctrine? *Deleatur*, from the beginning of that Chapter to the leafe, *Lex per presentes &c.* Let it be blotted out.

Index librorum expurgatorum p. 725.
Bern. de Sandaval. Archiep. Tolet.

Langus, say the Inquisitors, holds many things not consonant to the catholike Religion, and especially he doth not acknowledge transubstantiation. What conclude they vpon this annotation? *Deleatur*, from pag. 179. to the pag. 199. Let all be blotted out.

Annot. in Iust. Martyr. Basil. 1565. p. 199. Ind. Expurg. Belg. fol. 90.

Ferus saith, *Ridiculum est, It is ridiculous, that some will haue Cephas for the head; In their last edition printed at Rome 1577. they*

In Ioan. c. 1. Mogunt. 1563 p. 34.

they haue left out the words, *Ridiculum est*: and say, *Some will haue Cephas for the head.*

Lastly, the ancient Councell of *Laodicea* decreed, *Anno 368.* *We ought not to leaue the Church of God, and inuocate Angels*: In the same Councell published by *Merlin* and *Crabbe*; by transmutation of a letter we are taught to say: *we ought not to leaue the Church of God, and haue recourse to Angles or corners.* And thus are *Angeli* become *Anguli*, *Angels* are become *Angles*, or *blinde corners*; left so faire an euidence of an ancient Councell should bee produced against *Inuocation* of *Angels*. But what these men haue gained by purging and razing of true *Euidences*, their late *Diuinity Reader*

*Non oportet
Christianos,
Ecclesia Dei
derelicta, ab-
ire, atq; An-
gelos nomina-
re. Cencil.
Laodic. can.
35]
Binius. Tom. 5*

*Non oportet
Christianos,
derelicta Ec-
clesia Dei, ab-
ire in Angu-
los. Merlin.
fol. 68. edit.
1530. Crabbe
fol. 226. edit.
Anno 1538.*

at Louaine will giue his fellow Romanists a good account :

After I was appointed (saith he) to put in execution, the tyrannicall decree of the Inquisitors, and had noted six hundred seuerall passages to be spunged and blotted out, which animaduersions of mine, I wished I could haue washed away with my teares and blood ; my heart at length being smitten, and mine eyes opened by the mercy of my God, I plainly perceiued abomination in the Papacie, an Idoll in the Temple, Tyranny in the Common wealth, poyson and infection in Religion. And thus this learned Professor, sometime a votary to the Church of Rome, from the obseruation of those purging Indices, makes protestation against their practices, and withall

Henr. Boxhornij conuersio.

Sed o incredibilis in me Dei op. max. beneficentia: postquam ex-purgatorij Indicij, quem tyrannizante Albano, Benedictus A-rias Montanus in prioru virorum lucubrationes iniuriis conceperat, exequutor interprimi fecit, sexcentis, contra falsa doctrina Pontificis in capita obseruationes, &c. Henricus Boxhornius. lib. 3. de Eucharistia.

withall became a true con-
uert to the Protestant faith.



SECT. XIV.

*Our Aduersaries convicted of
their defence of a desperate
cause, by their blasphemous
exceptions against the Scrip-
ture it selfe.*

WHen therefore
wee see with
the Louanians
Doctour, poyson in their Religion
and tyranny in their Common
wealth; when we apparantly
discerne the Abomination of
desolation standing in the holy
place, let vs flie (saith Chrysostome)
to the mountaines of the
Scriptures. But can any man
bee perswaded, that these

Math. 24.

men

men, after their purging and condemning all sorts of writers, will at last come to the triall of the Scriptures? Are we not all eye-witnesses, that Christ and his Apostles are called in question at the Popes assises, and there arraigned and condemned of obscurity and insufficiency in their Gospell? Is not the sacred Bible ranked *inter libros prohibitos*? Hath it not the first place in the Catalogue of Books prohibited, vpon pretence of some corruption in the translation? Doth not their owne *Corn. Agrippa* proclaime it to the shame of their owne Religion, that the Inquisitors deale most cruelly with the Protestants concerning their triall by the Scriptures? For
(saith

Causabons
answere to
the Epistle
of C. Perron.
pag. 38.

*Agrippa de
vanis. Scientiis
cap. 96.*

(saith he) If the party examined shall offer to prooue his opinion by Scriptures, then with swelling and angry countenance they tell him, that hee is not now to deale with Schollers in their Schooles, but with Iudges before their Tribunall, and therefore he must answer directly, whether he will stand to the decrees of the Romane Church or not: If hee refuse, then they conclude, saying, They are not to dispute with him by arguments and Scriptures, but with fire and faggots. Now, can any man imagine, why these men should be so angry with Christ and his Apostles? Can they say the Word of God is mutable and vncertaine? or can they say, It is subiect vnto alteration, and needs an *Index Expurgatorius*? No surely, these

these are but peccadillioes,
 small faults, which are in-
 cident to the Fathers and
 Schoolemen, and the Pole-
 micall Authors of these
 times. But you shall heare
 them speake in their owne
 sense, wherein they abound
 (for I tremble to speake it :)
The Scriptures (say they) are
dead Characters, a dead and kil-
ling Letter, without life, which
neither knowes nor understands,
a meere shell without a kernell, a
Delphick sword, a leaden rule,
a shoo fit for any foote, Sibyllas
prophecies, Sphynx his Riddles,
and matter for contention, a
wood of theewes, a shop of here-
likes, imperfect, doubtfull, ob-
scure, full of perplexities. And

a *Characteres*
mortui.] Lin-
 dan. l. 2 Stro-
 matum, c. 2.
 & cap 6.)

b *Littera*
morta, occi-
dens.] Idem
 Pamph. l. 1.
 ca. 22.

c *Muta &*
inanis, quæ
nec sentit, nec
intelligit.] I-
 dem l. 5. c. 4.

d *Merum pu-*
tamen sine
nucleo.] Idem
 lib. 1. cap. 6.
 Canus l. 3. c. 2.

e *Gladius*
Delphicus,

Regula Lesbica, calceus utrique pedi aptus, folia Sibyllæ, Sphynx
ignis, materia litu. g Turritanus aduersus Sadeetum. pa. 99.
Lucus Prædantæ, officina hereticorum. Charon. de tribus verita-
tibus. p. 220. i Imperf. Et, dubia, obscura, ambigua, perplexa. Lessius
consult. quæ fides sit capeßenda. Ratio. 1. pa. 127. & 128.

saith

*Sunt Scrip-
turae ut non
minus verè
quam festiue
dixit quidam,
velut nasus
ceruus, qui se
horsum, illor-
sum, & in quā-
cūq; volueris
partem trahi,
retrahi, fingi-
que faciliè per-
mittit. Pigh.
Hierarch. l. 3.
ca. 3.*

*Eras. de rat.
conc. li. 3.*

saith Pighius, as one hath truly
and merrily said, the Scripture is
like a nose of wax, that easily suf-
fereth it selfe to be drawne back-
ward and forward, to be moul-
ded and fashioned this way and
that way, and howsoever you list.
Behold the reuerence they
yeeld vnto the Scripture.
What seemes blasphemy, if
this doth not? Is it then any
wonder, that Rob. Tuitiensis
cryed out before the Pope,
Fie vpon Peter, Fie vpon Paul;
when these men dare deli-
uer such accursed speeches
against the whole body of
the Scripture, which they
durst not pronounce vpon a
Popes Bull, or a Kings Pro-
clamation? Certainly, the
Archangell contending with
the Diuell, durst not bring a-
gainst him such railing accusa-
tions.

ions, as these men contending with vs, haue brought against the Truth of God, and his heavenly Word. If we cite the Fathers, they are slighted by them, or rejected as counterfeit: if we cite *Berengarius*, the *Waldenses*, & the like, they are charged with heresie, and therefore their testimonies are not authentick. If we produce their owne Doctors and Schoolemen, as *Testes veritatis*, witnesses of Gods truth in the bosome of a corrupt Church; these men (say they) are Catholique Authors, but they stand not *recti in Curia*, they are too quish of their tongues, and therefore they must be pursued. If wee cite the Scriptures, they answer, that they are

Camp. Rel. 2.

are vnperfect, they are a subject of debate and contention, a couert for theeuers, and a shop for heretikes. Giue me leaue therefore to vse the words of *Campion*: Can I imagine any of you to be so stuffed in the Nose, that being forewarnd, cannot quickly smell out this subtillingling? Can these men challenge succession in person and doctrine from Christ and his Apostles? Can they vaunt of the generall consent of all the Fathers? Can they glory in the vnity and vniuersality of all Romish Profelytes in their owne Church; and when they come to the trial of their cause, will they decline the Scriptures as vnperfect, the Fathers as counterfeit, the Protestants as

heretikes

heretikes, and their owne writers as erroneous! If these men would maintaine no other Tenet, but this alone, *The Scripture is vnperfect*: they shall neuer bee able to prooue their doctrine Apostolik, nor their Church Catholike. But to waue the Scriptures, and Fathers, and Writers, as vnperfect, and yet to cry out with the father of lyes, *All is mine*: this is a proper piece of policy, to delude the ignorant, and deceiue their owne soules. For the truth is, howsoeuer they pretend, that the sound of their Romane faith goeth through the world (albeit the emptiest vessels make the greatest sound) their silencing of Scriptures in forbidding the reading of them

P

by

*Opere imper-
fecto in Mat.
Hom. 44.
Det, quo atq-
there vide
Andr. Reuer.
crit. S. lib. 4.
cap. 1.*

by the people, and their pur-
ging of learned Writers, ar-
gues a distrust in their owne
cause, and a feare, lest the
truth should appeare. Nay
more, Saint *Chrysostome*, or
a learned Ancient Author,
rightly obserued the like
practice amongst the hereti-
call Priests in his dayes; and
giues a further reason, why
the Priests led the people
by an implicite faith, and
shut vp the gate of truth: For
(saith he) *they know, that if
the Truth bee once laide open,
their Church shall be forsaken,
and they from their Pontificall
dignity, shall be brought downe
to the basenesse of the people.*
This reason is so truly ac-
complished amongst the
Romanists in these dayes,
that their owne Cardinall
(as

(as I haue shewd) withstood the reformation of knowne errours in the Romane Church, especially for this cause, lest it should endanger the whole state of the Romane Papacy.

— Scomberg
supra pa. 24.

*Vide Greg. de
Valent. de In-
du gent.
cap. 2. p. 244.
Paris. 1610.*



SECT. XV.

Our chieftest Aduersary Cardinal Bellarmine, testifies the truth of our doctrine in the principall points of contro- uersie betwixt vs.

BUt admit, our Translation of the Scriptures were vnperfect, the Fathers doubtfull, and that the Romish Writers beeing not refined by the. Inquisitors, for weighty reasons

best known vnto themselves, were to bee reiected; yet I hope they will giue vs leaue to produce such Writers, against whome they take no exception. I will present vnto them their own Cardinal *Bellarmino*, who I thinke was their first & best that wrote the whole body of Controversies on their side; let him, I say, bee conuented and examined without partiality, and it shall appeare vpon a reuiew, that in the principal points of difference betwixt vs, he is inforced to confesse the antiquitie and safetie of our doctrine, and plainly to acknowledge the vncertainty and nouelty of his owne.

First, touching the vncertainty of all the *Trent* Sacraments,

ments, it is *Bellarmines* confession, None can be certaine of the certainty of faith, that hee doth receive a true Sacrament, because it depends upon the intention of the Minister, and none can know another mans intention.

*Bell. de Insti-
tis. li. 3. ca. 8.*

Touching Transubstantiation, it is *Bellarmines* confession, It is not improbable, that there is no expresse place of scripture to proove it, and it may bee doubted, whether the Text will beare it.

Idem de Euchar. l. 3. c. 23.

Touching priuate Masse, it is *Bellarmines* confession: That is a more perfect and lawfull Masse, wherein Priests and people communicate together; Neither is there any expresse mention amongst the Ancients, where none did communicate, but the Priest alone, but by con-

*Idē de Missa.
lib. 2. cap. 9.
et cap. 10.*

Idem ibidem
cap. 9.

Idem de ver-
bo Dei, lib. 2.
cap. 16.

Idem de Eu-
char. l. 4. c. 24.

Idem de Sa-
cram. in gene-
re l. 1. c. 6.

iectures.

Touching our Prayer in a knowne tongue, it is *Bellarmines* confession (in the *Primitive Church*) when the *Christians* were but few, they did all sing and answer one *Amen*, at the time of diuine Service.

Touching our Communion in both kindes: it is *Bellarmines* confession: *Christ* did institute in both kinds, and the ancient Church did administer vnder both kinds; But the multitude increasing, the inconuenience appeared more and more, and by degrees the use of both kinds ceased.

Touching our two Sacraments, it is *Bellarmines* confession: As for Baptisme and the Eucharist, the thing is most euident: concerning the other five, it is not so certaine.

Touching

Touching Faith and good Works, it is Bellarmines confession: *The Protestants do not deny, but that Faith and Repentance are requisite, that is, a lively Faith, and an earnest Repentance, and that without them no man can bee justified: And as touching our Iustification by Faith (onely) he concludeth with the Reformed Churches: Either a man hath true merit, or hee hath not, if he haue not, hee is dangerously deceiued, and seduceth himselfe whilest he trusteth in false merits, (for these are deceitfull riches, saith Saint Bernard,) which hinder true riches; but if he haue (true merits) hee loseth nothing by them, in that he respecteth them not, and putteth his trust in God onely.*

I begge not of our Aduer-

P 4

faries

*Bel. de Iustif.
lib. 3 cap. 6.*

*Bellar. de Ju-
stif. lib. 3. c. 17
Vel habet
homo vera
merita, vel
non habet. Si
non habet, pe-
riculose falli-
tur, si que ipse
seducit, dum
in falsis meri-
tis confidit:
Istæ. n. sunt
fallaces divi-
tiæ apud S.
Bernardum,
quæ veras
impediunt. Si
verò habet,
nihil perdit
ex eo, quòd
ipse ea non
intuetur, &
in solo Deo
confidit.*

saries the points in question betwixt vs, but I wonder rather, why they should send out such (*Anathema's*) and curses against all, or any of those, that deny their doctrine, when as their best learned confesse, that many principall points of their owne Religion, yea, many Articles of faith are neither ancient, safe, nor Catholike. It is not the name of Catholike (which they assume) that makes good the Catholike doctrine, neither is it the opinion of the great learning, or the multitude on that side, which must outface the truth. For our Saviour Christ doth especially note the members of his body by the name of a *Little flock*, as if the paucity of true beleeuers

Feare not, little flocke,

Luke. 12. 32.

beleeuers were the speciall character of the true Church. And as for the learned on that side, *You see your calling, brethren,* (saith the Apostle) *Not many wise men after the flesh, not many mighty, not many noble are called.* And if our aduersaries list to assume all learning and knowledge vnto themselves, I enuie not their supposed wisedome. But I rather admire, remembering the words of our Saviour, with wonder and pittie, *I thanke thee, O Father, Lord of heauen and earth; because thou hast hid these things from the wise, and prudent, and hast reuealed them vnto babes.* And if our aduersaries please to reflect vpon their owne Religion, they shall finde likewise, that the principall

1. Cor. 1. 26.

Matth. 13. 35

markes of the false Church were discovered, and foretold long since Christ and his Apostles; that it should be *after the working of Satan, with all power, and signes, and lying wonders.* And we know, such miracles are the special Characters of the Romane Church. The Spirit of God foresaw, that their doctrine would consist in forgings, not onely of Fathers, of Councels, of Schoolemen, but of daily miracles in their Church. And for this *deceivablenesse of unrighteousnesse, because they receined not the love of truth, that they might be saved;* their iudgement was foretold, and is now accomplished: *God shall send them strong delusions, that they should beleene lyes.* I list not to insist
vpon

2. Theff. 2. 11

vpon such feigned miracles,
wrought either by their Priests,
or by their companions for lucre
sake: It is sufficient that their
owne Schoolemen confesse
it; But I professe with *Austin*,
*As Miracles were necessary be-
fore the world beleueed, to induce
it to beleue; so hee that seeketh
to be confirmed by wonders now,
is to bee wondered at most of all
himselfe, in refusing to beleue
what all the world beleuees be-
sides himselfe.*

*Aliquando
in Ecclesia,
fit maxima
deceptio po-
puli in mira-
culis factis, in
Sacerdotibus,
Nl. Lyra in
Dan. cap. 14.*

*August. de
Ciu. Dei, li. 2
cap. 8.*

Sect.



SECT. XVI.

*Our Aduersaries obiection
drawn from the Testimonies
of pretended Martyrs of
their Religion, answered.*

B Vt heere the policy
and cunning of these
men is worthy to bee
obserued. They are not con-
tented to claime an interest
in all ancient and orthodox
Authors, in behalfe of their
Church, but they would
seeme to confirme the truth
of their doctrin by the suffe-
rings of Saints, and testimo-
nies of holy Martyrs. *Let vs
ascend into Heauen by imagina-
tion (saith Campian) and here
wee shall finde such as through
Martyrdome are as ruddy as
the*

Camp. Ret. 10.

the Rose; and also such as for their innocency while they lived, doe glister as beautifully as the white Lillies; there may wee see three and thirty Bishops of Rome, which for their faith were immediatly murdered one after another. Thou shalt finde that they lived here, and dyed ours. I confesse, the name of Martyrdome carries some shew in honor of the Church of Rome (because many Martyrs dyed in the bosome of the ancient Romane Church) but the truth being weighed in the balance of iudgement and sincerity, it will appeare but a brag full of froth and vaine glory. For if those Martyrs and Bishops neither suffered for that faith at the time of their deaths, nor in all their liues

liues receiued that faith, which is now published with *Anathema* to all them that beleeeue it not: surely those Saints and Martyrs will neuer be found to haue liued and dyed members of their new Church, although they dyed Martyrs in the ancient Romane Church. Let vs examine some particulars. Did euer any Martyr dye vpon confidence of his owne merits? Or dare any Romanist suffer death in iustification of his own righteousness? Was there any of those three and thirty Bishops canonized a Saint for his adoration giuen to Images? Did euer any Martyr take it vpon his death, or dare any Romish priest dye vpon his confidence, that he hath absolute power

power to remit sinnes, to dispense with oaths, to create in the Sacramēt the Creator of heauen & earth? Did euer any ancient Martyr teach, that the Scripture was vnperfect, without the help of Traditions? Or dare any Romanist take it vpon his death, that all the vnwritten verities now taught and receiued in the Church of *Rome*, are of equall authority with the Scripture? Did euer any Martyr take it vpon his death, or dare any Romish Priest die vpon confidence, that the consecrated bread depending vpon the Intention of the Priest, is the corporall and reall flesh of Christ? It was the case of certaine Masse Priests, now or lately liuing, and in particular

B. Andrewes.
resp. ad Apo-
log. Bellar, ca.
1. p. 7.

cular of *F. Garnet*, who being demanded, whether if hee were to consecrate the Sacrament that morning hee should suffer death, he durst after consecratiō pronounce openly ouer the Cup: *If this Wine in the Cup, whose accidents you see, be not the very bloud of Christ, which flowed from his side as he hung upon the Crosse, let me haue no part either in the bloud of Christ, or with Christ hereafter.* *F. Garnet*, as a man perplexed, made answer; It might iustly bee doubted, neither did he conceiue, that any one was bound rashly to endanger his saluation by assuming vpon his death, that any Indiuiduall Priest, at a time certaine, did transubstantiate the bread into the body of Christ; But per-
aduen-

adventure in generall, and indefinitely (saith he) it may bee resolued, that Transubstantiatiō is made, *Ab aliquo, Alicubi, Aliquando*: By some Priest, in some place, at some time. And as concerning the Saints & Martyrs of the ancient Church, it is vndoubtedly true, that they could not die in that faith, nor for that Religion, which was altogether vnknowne to their Church. The doctrine of priuate Masse, the Communion in one kind, the Prayer in an vnknown tongue, the works of Supererogation, the peremptory number of seuen Sacraments, the power of Indulgences, the worship of Images, and the like; these are urged by them as fundamentall points, and most of them

them taught and receiued for Articles of faith. Yet, by our Aduersaries manifold confessions, they were vnknowne to former ages. And how those Bishops and Martyrs could suffer and dye in that faith, which was not receiued in the ancient Church, is a mystery vnsearchable, and a Martyrdome *past finding out.*

Thus our Aduersaries hauing compassed sea & land, and by imagination ascended into Heauen to seek for members of their Church; yet their doctrine of faith, which they claime from the Primitiue Church, is prooued to bee but an Imaginary faith; their Martyrs which they challenge and assume into the Catalogue of their Saints,

Saints, are but Imaginary persons : their Miracles, which they so much magnifie, are but Imaginary and false ; and lastly, the Heauen which they claime as a common appendant to their Church, is the Iesuits heauen only by *Imagination*.



SECT. XVII.

Our Adversaries common objection, drawne from the charitable opinion of Protestants, touching the salvation of professed Romanists, living and dying in their Church, answered.

I Come to the last and greatest wonder. The Romanists haue confessed,

*Fieri nequit,
ut Lutheranus
moriens
saluetur. Cost.
resp. ad refut.
Ostendr. pro-
pos. 8.*

fed, that their doctrine is different from the Ancient Church in many principall points of their faith. Yet say they, there is no saluation to be had, but in the Romane Church. No, (saith Costerus) *Fieri nequit, &c.* It cannot bee, that any dying a Lutheran can be saved: No doubt there is a Woman, a Church, a City, which reigneth ouer the Kings of the earth, which sitteth on seuen Mountains, which is drunke with the bloud of Saints and Martyrs, which hath multitudes, and Nations, and tongues at her command. And if this be the Lutheran Church, or any of the Reformed Churches, questionlesse there is damination to be feared. For it was foretold; *She ascends*

Reuel. 17.

out

out of the bottomlesse pit, and shall go into perdition. But blessed be God, their markes cannot bee applied to our Church: wee haue no Bishop that assumes a supremacy ouer Kings and Princes: We haue no Massacres of Saints and faithfull Christians in our kingdoms: no, we haue no Citie built on seuen hills, which is called, The seuen-hill'd Citie: we account not vniuersality of Nations and people, to be a marke of our Church; but we say, it is a little flock, and the number of Gods Elect are but few.

I will descend to the particular Tenets of both Churches. And in this I shall appeale to any moderate Romanist, whether they, or we, (for the faith professed
in

ἡ πάλαιος

"Ρωμ.

Septicollis

Roma.

in their Church, or ours) stand guilty of damnation?

Pfal. 2. 12.

Are we accursed, because we disclaime all merits in our best workes, and rely wholly vpon the merits of Christ? *Blessed are all they, that put their trust in him* (not in their own righteousness) saith the Prophet David.

Iohn 6.

Are we accursed, because according to Christs institution, we receiue the Sacrament in both kinds? *Hee that eateth my flesh, and drinketh my bloud, hath life eternal,* saith our Sauour.

Pfal. 1. 2.

Are we accursed, because we search the Scriptures, we reade them to our Family, wee meditate on them day and night? *Blessed are they whose delight is in the Law of the Lord, and in his Law will exercise*

exercise himselfe day and night,
 (saith the Psalmist.) Againc,
 look vpon the Tenets of the
 Romane Church, and let the
 Word of God be Iudge be-
 twene them & vs, whether
 they, or we are in the more
 safe and blessed way.

Are they blessed, that
 make distinction of meates,
 and forbid marriage to
 Priests? *Forbidding of mar-
 riage, and meates,* saith the A-
 postle, *is the doctrine of Diuels.*

1. Tim. 4.

Are they blessed, that ad-
 minister the Sacrament and
 Seruice in an vnknowne
 tongue? *In the Law it is writ-
 ten, With men of other tongues,
 and other lips, will I speake vn-
 to this people, and so they shall
 not heare mee,* saith the Pro-
 phet Esay.

1. Cor. 14.

It was a
 curse at the
 building of
 Babel, for
 them that
 vnderstood
 not what
 was spoken.
 Esay 23. 11.

Are they blessed, that con-
 trary

Psal. 97. 7.

trary to the Law of God
giue adoration to Images?
*Confounded be al they, that wor-
ship carued Images, saith the
Prophet David.*

Rom. 1. 28.

Are they blessed, that giue
adoration to Saints, and to
the creatures of bread and
wine: *They that worship the
creature in stead of the Creator,
God giues them ouer to a repro-
bate minde; and they are ac-
curfed.*

Reuel. 22.

Are they blessed, that adde
new Traditions to the Scrip-
tures, and detract from Gods
commandements & Christs
Institution in the Sacra-
ment? *Cursed be he, that addeth
or detracteth from the least of
these sayings, saith the Euan-
gelist.]* Are they blessed,
that create new Articles of
faith, *prater quam, or contra
quam*

quam, besides, or contrary to the doctrine of the Scriptures? *If an Angell from heauen preach any other Gospell, then that you haue receiued, let him be accursed.*

Gal. 1. 8.

From these few instances, it may easily appeare, whether they are damn'd, which beleeeue and receiue that faith, which was taught by Christ and his Apostles; or they blessed, which obey the Trent-Fathers, and their doctrine, which is condemned by the Apostles, and Fathers of the Primitiue Church.

But obserue the wisdome and policie of these men. They know that the ignorant people of their Church (and their speciall care is to keep all in ignorance) would

Q

bee

Answer to
Mr. Fishers
Relation of
a third con-
ference, at
the end of
Dr. Whites
Reply to
Fisher. p. 68.

bee easily led by an implicit faith to beleue the Church in all points, if they were once possessed with some generall Rule, whereby they might be in the safe and certaine way of Saluation in their owne Church. And thereupon from the charitable opinion of well-disposed Protestants, they haue drawne this generall Conclusion: *We see the Protestants (at least many of them confesse) there may bee saluation in our Church: we absolutely deny there may be saluation in theirs: therefore it is safer to come to ours then to stay in theirs, to be where almost all grant saluation, then where the greatest part of the world deny it.* Surely it were great pittie, that a charitable opinion on our part should giue

giue any Romanist occasion,
the rather to liue and die in
the bosome of the Romane
Church; whereas we should
rather giue them a warning
in the name of the Apostle:

*Come out of her my people, that
you be not partakers of her
plagues.* But it were more
then shame for them, to ad-
judge our Religion, there-
fore the worse, because wee
are more charitable. When
we say a Papist may bee fa-
ced, it is meant onely (as I
conceiue) of those, who by
an inuincible and compelled
ignorance, resigne vp their
owne eye-sight to looke
thorow such spectacles, as
their Priests and Pastors
haue tempered for them.
These men, so long as they
hold fast the true faith of

Reuel. 18.4.

Q 2 Christ,

Christ, according to the Articles of the Apostolique and Christian beleefe, without oppositiō to any ground of Religion, and haue furthermore a minde and purpose to obey God; and keep his commandements, according to that measure; and knowledge of Grace, which they haue receiued, and liue for outward things in the Vnity of the Church, where they dwell; such men, I say, otherwise morally good, and relying wholly on the merits and sole mercie of Christ Iesus, that is, liuing Papists, and dying Protestants in the principall foundation of our faith, may find mercy, because they did it ignorantly. This is the best construction charity can afford them

them; and yet this is no certainty, but a bare possibility: *They may be saved.*

But Papists living vnder Princes and States, who as Gods true *watchmen* and *shepherds* desire they should be better informed, and take care that they may haue meanes to bee instructed in the true saving knowledge of Christ: such Papists, I say, shutting their eyes against Gods light and persisting in their ignorance and say in effect; *We wil not the knowledge of his wayes*, die in their sinnes. I must confesse, I doe incline to a charitable opinion of every poore soule among them, that makes as good use as he can of the publike and priuate meanes afforded him for saving knowledge,

Q 3

and

+ 11 10 11

Ezech: cap.
33. & 34.

Iob. 21. 14.

Rom. 14. 4

and practice. Nay more, what haue I to doe, to iudge another mans seruant, seeing he standeth or falleth to his owne Master? But I take God, and his holy Angel to witnesse, that had I ten thousand soules, I would not adventure one of them in the Roman faith, and the Roman Church. For howsoeuer I will not, I dare not pronounce damnation vpon their persons, as they doe ours, yet I will proclaim confidently and openly to all the world; that their doctrine is damnable.

Farre bee it from the thoughts of good men, to thinke the points in controuersie betwixt them and vs, to be an inferior alloy; as that a man may resolute this way, or the

way, without perill of his saluation. The fresh bleeding wounds, and sufferings of holy men, and blessed Martyrs in our Church, doe sufficiently witnesse the great danger in their Religion, and the difference betwixt vs. And that you may yet further know, that the best learned of our Church were farre from granting saluation to any Papist, liuing and dying a professed Papist in the knowledge and beleefe of the present Roman faith: our reuerend *Whitakers* sends this summons to the great Champion of the Romane Church : *Suruey heauen is selfe, and all the heavenly host, looke well into all the parts and coasts of it whilest you list, you shall not finde there (vpon my*
Q 4 word)

*Whit. ad Cāp.
Rat. 10.*

Viz. *Quaten.*
a Iesuite or
papist, hol-
ding the do-
ctrine of the
moderne
Church of
Rome.
Apoc. 14. 1.

word) one Iesuit, or one Papist.
For none shall stand in Mount
Sion with the Lamb, that haue
receiued the marke of the Beast,
or belong to Antichrist.



SECT. XVIII.

*Prouing (according to the Title
of the Booke) by the confession
of all sides, that the Prote-
stants Religion is safer, be-
cause in all positive points of
our doctrine, the Romanists
themselves agree with vs, but
in their additions they stand
single by themselves.*

B Vt admit, the Prote-
stants should allow a
possibility of saluation
to all beleeuing Christians
in the bosome of the Roman
Church (which neuer yet
was

was graunted) what doe our aduersaries inferre from hence? Therefore (say they) *It is the safer way to persist in that Church, where both sides agree, then where one part stands single in opinion by themselves.* Now surely, if that be the safer way, wherein differing parties agree both in one, I will ioyne issue with them in this very point. And if in this I make not good (The Title of my Booke) That we are therefore in the safer way, because they agree in the principal points of Controuersie with our doctrine, I will reconcile my selfe to the Romane Church, and creepe vpon all foure to his Holinesse for a pardon.

First then, we say, There is a Heauen and a Hell. It is

Q 5

true

true say they, but there is a Purgatory, there is a *Limbus Infantum* also. In the first part they ioyne with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, We shall be saued by the Merits and satisfactions of Christ Iesus. It is true say they: but there are likewise merits of Saints, and satisfactions of our owne, helpfull and necessary to saluation. In the first part they ioyne with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, The Sacrament of Baptisme, and the Eucharist are two proper Sacraments

ments instituted by Christ. It is true say they, but there are five more to be received, as true and proper Sacraments, *de fide*, for an Article of belief. The first two they confesse with vs, in the latter five they stand single by themselves: And that is the safer way, where both sides agree.

We say, That the Images of Christ and his Saints are ornaments and memorials of the absent, and may in some Cases serue for Historie. It is true say they, but there is also worship & veneration due vnto them. In the first part they agree with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We

Mat. 4.

We say with the Euangelist: *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* It is true say they, but there be Saints and Angels also, that are to be inuocated and adored. In the first part they ioyne with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, that Christ is the Mediatour and Intercessour betwixt God and man. It is true say they, but the Saints and Angels are our Intercessours and Mediatours also. In the first part they ioyne with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, that Christ is the
Head

Head and Monarch of the Church. It is true say they, but there is likewise another visible Head of the Church, which is the Pope. In the first part they ioyne with vs, in the latter they stand single by themselves: And that, &c.

We say, that *Peter* had a Primacy of order, that is, a First-ship among the Apostles. It is true say they, but withall he had a supremacy of power and Iurisdiction. In the first place they ioyne with vs, in the latter they stand single by themselves: And that is, &c.

We say, There are two & twenty bookes of Canonical Scripture. It is true say they, but there are other books also; as namely, *Tobit*,
Judith,

Iudith, the *Machabees*, &c. that are Canonically. In the first part they approoue all that we hold, in the latter they stand single by themselves: And that is, &c.

We say, The Scripture is the Rule of faith. It is true say they, but there are Traditions likewise, and vnwritten verities, that must be added to the Scriptures. In the first they ioyne with vs, in the latter they stand single by themselves: And that is, &c.

Lastly, we say there are 12. Articles of the Creed, and this is the Tenet and confession of all Christian Churches. It is true say they, but there are 12. Articles more, published by Pope *Pius* the fourth, to bee receiued of Catholikes.

Catholikes. In the first place they confesse all that we hold, in the latter they stand single by themselves: And that is the safer way by our Aduersaries confession, where both sides agree.

Thus by the ample testimonies of the best learned in the Romane Church, there is nothing taught by the Protestants, *de fide*, for matter of faith, which the Church of God hath not alwaies held necessary to be beleued; nothing but that which alone is sufficient for euery Christian man to know concerning his saluation; nothing but that which is confessed by our aduersaries to be safe and profitable for all beleeuers; nothing but that whereunto the writings of all

all antiquities are consonant,
and all Christian confessions
agreeable.

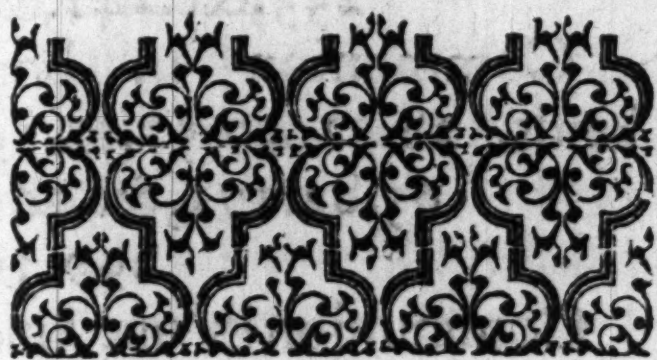
*Christus est
Via, Veritas,
& Vita.*

Now since I have brought
you into *Viam tutam, the safe
Way*; I will briefly commend
vnto you Christ, and his A-
postles for your Leaders; the
ancient Fathers for your As-
sociates and Assistants; and
the blessed Spirit for your
Guide and Conduct in your
safe Way. There are other
passengers likewise (*viz.*)
Cardinals, Bishops, and
Schoolmen, which doe ac-
company you part of your
way. But they are strangers,
and therefore bee warie of
them: And by way of pre-
vention, *Stand in the waies, &
see, and aske for the old paths,
Where is the good way? and yee
shall finde rest for your soules.*

Ier. 6.16.

Δόξα τῷ Θεῷ.

FINIS.



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